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TWO
DISCOURSES

Concerning the

DIVINITY
OF OUR
SAVIOUR.

Whereunto are added some Articles
subscribed by all the *French* Divines in
or about *London*, in Opposition to the
SOCINIANS. *C. G. Lamoignon*

Translated out of French.

IMPRIMATUR,

March 22.
1693.

Guil. Lancaster.

LONDON:

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*To His Grace, the Duke of Sconberg, Marquess of
Harwich, Earl of Brantford, Baron of Tays, Count of
the Holy Empire, Lieutenant-General of His Majesty's
Army, and Colonel of the First Regiment of the English
Guards.*

My Lord,

D ID the Fate of Books depend upon the Quality of the
Persons to whom they are Dedicated, I should be very
secure, that the two following Discourses would be
kindly received, because I have presum'd to put 'em
under the Protection of one of the Greatest Persons that can be
made choice of. It is very well known, My Lord, that Your Il-
lustrious Family has a long Succession of Ancestors, whose Blood
has been mixt with that of divers Princes; and it is not long ago
since we lost the Duke your Father, in whose Air we saw all the
Traces of so August a Pedigree. He maintain'd the Glory of His
Birth, by all the Merit necessary to make a Hero. So prudent in
his Conduct, that he never took a false Measure; Indefatigably
Vigilant, Valiant, and Courageous in Action; these Great Quali-
ties being joined to a Goodness, that made him to him always
easy; and a Piety that gave Example to our whole Church, could not
but render him the Object of our Admiration. I know, My Lord,
there is no need of looking farther than Your own Grandeur, to
find Matter for Your Praises: So the Liberty I have taken to speak
of the Duke Your Father, was only to gain an opportunity of
drawing Your Picture without offence to Your Modesty. I am
not ignorant, that how great soever my Patron may be; yet the
Publick, which judges of things as they are in themselves, will
not receive these Discourses more favourably upon that account.
But I have no farther design in the Choice, than to manifest the
Obligations I have to Your Grace for Your Bounty, in affording
me the Honour of Your Protection, and to assure You that I am
with a profound respect,

My Lord,

Your Graces

Most Humble and O-
bedient Servant
and Chaplain,

C. G. Lamothe.

To the R E A D E R.

I Doubt not but some People will think it strange, that I should venture to Print any thing concerning the Divinity of our Saviour, when such Excellent Sermons have been lately Publish'd upon the same Subject. This seems to be so ill tim'd, that I find my self oblig'd to say something in justification of my own Conduct. When I saw this Truth defended by the best Pens in the Church of England, I thought it the Duty of the French Ministers, who are Refugees there, to give some written proofs of the Constancy of their Faith in so important an Article. And this Declaration of theirs cannot but carry some weight along with it; whether we reflect upon their great number; or consider, that Religion was the Cause why they were Banished from their own Country, It is indeed their Duty, as far as in them lyes, to Edifie a Nation that has receiv'd them with a Charity becoming the Primitive Ages of the Church; and some proofs of their Constancy are likewise due to the Honour of their own Ministry. Several Ill-designing People have endeavour'd to cast a Blemish upon them: Some have done it in France, with a design to make their Flocks, which now are gone astray, conceive an Aversion to their Ancient Pastors; and others have thought by this means to gain Reputation to a Cause, which they themselves are too much inclin'd to. When I saw that the French Ministers in the clearing themselves of this Reproach, were content to instruct their Auditors in the True Faith by their Sermons only, whose Effects could not reach the Nation in which they have the Happiness to live; I thought it my Duty to go farther, and that I should not do a thing ungrateful to the Publick in Printing Two Discourses upon this Subject; after having took Care that they should be Examin'd by my Brethren, to the end it might appear, That the Doctrine I Teach, is that of our whole Body.

We whose Names are under-written, being Appointed by the other French Ministers in England, have Read these Two Discourses, and have found them entirely Conformable to the Word of God, and the constant Doctrine of the French Protestants.

The 8th. of March.

Satur, Minister of the Savoy.

Graveral, Minister of the New
French Church.

T H E

The First Discourse.

PHILIP. II. 6, 7.

Who being in the Form of God, thought it no Robbery to be equal with God:

But made himself of no Reputation.



IT is a very Judicious Observation which some Divines have made upon the Variety that appears throughout the whole Dispensation of the Gospel. They have observ'd, that Glory and Meanings were so mix'd in it, that it seem'd as if Providence had designed thereby to point out to us the two Natures of our Great Redeemer.

From his very Conception we are entertained with the view of a God-Man; he was formed in the Womb of the poor Virgin Mary; this speaks him Man: But the Holy Ghost presides at his Conception; this shews him to be more than Man. His Birth is proclaimed by Shepherds, but the Angels also bear a part in it. His Infancy is persecuted by one King, but ador'd by three others. We find also, according to *Origen's* Observation, that amongst the Presents which these Kings, or Wise-men offer'd to the Child Jesus, there was Myrrh for the Mortal Man, and Incense for the Immortal God.

The whole Life of our Saviour represents to us a like mixture: He undergoes a Temptation of Forty Days, but he hath Angels to minister unto him; he is hungry, but he curseth the Fig-tree; he falls asleep in the Ship, but he commands the Storm to a Calm: He weeps for his Friend *Lazarus*, but calls him out of his Grave

to life; he dies, but Nature seems to feel the Pangs of Death with him, and the Third Day he riseth from the Dead. You see there runs a continued Parallel between the Humiliation of Man, and the Majesty of God, in most of the Circumstances of our Saviour's Life, that we may be assur'd of the Right which each of the two Natures hath to our belief of it.

This Observation is still more evident, from the Opposition St. Paul purposely makes between these two Natures, in several places. At the beginning of the Epistle to the Romans, he speaks of the Gospel of God concerning his Son; here is the Divinity of Jesus Christ: but then, *Who was made of the seed of David according to the flesh*; there is his Humanity. In the 9th Chapter of the same Epistle he saith, That Christ came of the Father, according to the Flesh; but that he is over all, God blessed for ever. In the Epistle to the Galatians it is said, that God sent his Son, made of a woman: Here we have the Son of God, and the Son of a Woman; and in the Epistle to Timothy, God was manifest in the Flesh. But there is no Passage where this Opposition is more distinctly set forth, than that which we have made choice of, on a day set aside by the Church, for a Memorial of our Saviour's Humiliation; *Who being in the Form of God*, saith St. Paul, *thought it no Robbery to be equal with God: But made himself of no reputation*; or Emptied himself, as the word in the Original signifies.

The design of these words was to oblige the Philippians to Humility and Charity. There could be nothing of greater force to engage them to the practice of these two Vertues, than the Example of Jesus Christ. They knew what pass'd when our Saviour wash'd his Disciple's Feet: *Ye call me Master and Lord, and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet: For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, &c.* This Principle being incontestably admitted by the Philippians, St. Paul could not alledge a more pressing Motive to establish amongst them a Spirit of Humility and Charity, than was that of the Example of our dear Lord, where both these Vertues appear with so much lustre. Let therefore, saith the Apostle, *this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God: yet he emptied himself, and took upon him the form of a Servant, and was made in the likeness of men.*

These

These words furnish us with two great Subjects for our Meditation, the Glory of the Eternal Divinity of Jesus Christ, and his Emptying of himself in his Incarnation.

In order to a thorough Explication of the words which concern the Divinity of our Saviour, we must first consider the Literal Sense, and then search as far as the weakness of our Understanding will permit, into the Doctrine therein contain'd. The Literal sense of these words presents us with three Propositions: The First is, *That Jesus Christ was, before that he was made man.* The Second, *That he was in the form of God, before ever he was in the form of man.* The Third, *That he thought it no robbery to be equal to his heavenly Father.* These are the Three Propositions *St. Paul* expresseth here, very clearly.

The First is, *That Jesus Christ was, before that he became Man: Who, saith St. Paul, being, or as it is in the Original $\epsilon\alpha\rho\chi\alpha\iota$ in the form of God, did empty himself, or was made man.* That which is not, cannot abase it self, or become Man. A Truth which is proved at the very Proposal of it.

It would be hard to guess wherein the Soundness of *St. Paul's* Reasoning did consist, if Jesus Christ had not existed before he was born of the Virgin *Mary*. This way of arguing can have no Foundation but this; That Christ passed from one Condition to another; from a State of Glory, to a State of Abasement, and in so doing hath set an Example, wherein a mixture of Humility and Charity invite, or rather force Christians to an Imitation. A Doctrine truly worthy of *St. Paul*. But what sense shall we make of it, if it be not true that our Saviour before his Birth of the Blessed Virgin, was not in a more Glorious State than was that which he entred upon by his Nativity? Should we allow our selves to suppose, that Jesus Christ began to exist by his Conception in the Womb of the Blessed Virgin? could we in this case be able to say, That he humbled himself to that degree, as to be willing to be born after the manner of Men? Humility consists in stepping down lower. Now that which is not, cannot descend, nor consequently humble it self. He was therefore, before that he emptied himself by his Temporal Nativity.

This is a Truth so clearly asserted in *Scripture*, that the opposite Error cannot be entertained by any, but those who either openly or secretly reject the Authority of that Divine Book. I will not go a-

bout to quote all the Passages we find there, to prove the Pre-existence of our Blessed Saviour; the number of them is so great, that it would take up too much of our time. Nevertheless, for confirmation of the Proposition we are about, we shall put you in mind, that Jesus Christ himself declares, that he was come down from Heaven, and that he was in Heaven before ever he ascended thither. This Pre-existence will appear very evidently, by a Set of gradual Proofs drawn from the Scriptures concerning it.

Our Blessed Saviour was before *John the Baptist*, tho he, as his Forerunner, was born before him. Hear we the Deposition of this
 John 1.30. Illustrious Witness; *This is he of whom I said, After me cometh a man who is preferred before me, for he was before me.*

Nay, what is more, our Saviour was in *Moses* his time, who was so many Ages before *John the Baptist*; for is it not said, That the *Israelites*, contemporary with that great Lawgiver, did tempt Christ? *Neither let us tempt Christ*, saith our Apostle, *as some of them also tempted, and were destroyed of Serpents.* When *Moses* refused to be called the Son of *Pharaoh's* Daughter, and forsook the Court of *Aegypt* to follow the Divine Call, the Author of the Epistle to the *Hebrews* informs us, that in so doing, *he prefer'd the reproach of Christ before the treasures of Egypt.*
 1 Cor. 10. 9, 10.
 Heb. 11. 26.

Let us go further still, and we shall find, that our Blessed Lord
 John 8.58. was before *Abraham*; *Verily, verily, I say unto you, Before Abraham was, I am.* This was a very emphatical Testimony to the *Jews*, who look'd upon this Patriarch as the first Stock of their Nation.

Let us go back as far as *Noah*, and we shall find, that our Saviour was at that time also, according to the Testimony of *St. Peter*; who tells us, That *Jesus Christ preached to the spirits that were disobedient in the time of Noah*: So long since, Jesus Christ took care of Sinners.
 1 Pet. 3.19.

Neither must we stop here; for if we look back to the beginning of the World, we shall find our Saviour *assisting* there. In
 John 1. 1. the beginning was the word. He is before all things.
 Col. 1. 17.

Indeed, how could it be otherwise, but that he must have been at the beginning of the world, since the world owes its Creation to him? *Without him was not any thing made, that was made.* I was brought forth when yet there were no depths, nor fountains abounding with water. Before the Mountains were sealed, before the hills, was I brought forth. As the Wise King introduceth our Saviour speaking in the 8th Chapter of the Proverbs.
 John 1. 3
 Prov. 8. 24, 25:
 Nei-

Neither must we conclude from all these Expressions, that the Existence of our Saviour did only precede the Creation of the World for a little time : for to be before the World, before the setting of the Mountains ; to be in the Beginning, to be the *Alpha* of all things, are Expressions the Scripture makes use of to signify Eternity.

The Ground of this manner of speaking is very solid ; for the Holy Spirit in his Applications to men, makes use of such Expressions as they understand. Now when the Question is about time, it is necessary, that they who would be understood, should represent to our Imagination some created Object, to measure its Duration by. Our Imagination cannot frame any thing to it self before the Creation of the World : Whatsoever is beyond, that is a duration that swallows up and confounds our Apprehension. Eternity is an Abyss to our Finite Capacity : Wherefore the Holy Ghost being willing to represent to our Minds the Duration of that which is without beginning, contents himself simply to declare, That it was before the beginning of the World. It is not in favour of the Eternity of our Blessed Saviour that we speak thus, because we know that the Eternity of the Divine Nature hath in some sort been limited by a like Phrase. Doth not the *Psalmist* express himself thus ; *Before the mountains were brought forth, or ever thou hadst formed the earth ; and the world, even from everlasting, to everlasting, thou art God.* To take the Sense of the Scriptures, let us say, That our Blessed Saviour hath ever been. This is the First Proposition ; Our Saviour was, before he was man.

Psal. 19. 2.

The Second Proposition is ; That our Saviour was in the Form of God, before ever he was in the Form of a Servant ; before that he was Man, he was in the Form of God. It was not therefore by his miraculous Conception ; it was not by the power he had to do Miracles ; it was not by his Glorious Resurrection ; it was not by his Elevation to that Supereminent Dignity he possesseth in the Church, that he was made the Son of God, as the Enemies of his Glory would persuade us : No, he was God before that any of these things came to pass ; he was in the Form of God before ever he stooped to take upon him the Form of a Man. You speak to us of a Glory, whereof the Humanity of our Blessed Lord was, as it were, the Foundation and Rise : whereas *St. Paul* here entertains us with the Glory he was possess'd of before his becoming Man :

Man : he was like to God before ever he was made like to Men. Let us keep close to the Phrase of the Apostle ; *Who being in the form of God, emptied himself.*

This Second Proposition supports and confirms the First, evidently proving, that our Lord was, before his being Man ; yea, and that he was from all Eternity ; for without this he could not have been in the Form of God. That which is born in time, bears no Resemblance with that which is Eternal ; Finite and Infinite are opposite to one another. If Jesus Christ had began to be from his Conception in the Womb of the Blessed Virgin : let us go farther ; if his Beginning had only been contemporary with that of the World, it could not have been said of him, That he was in the Form of God ; his Duration, at the most, would but have been of Six Thousand Years ; and what is that to all Eternity ? A Point bears more proportion to the Universe, and one Drop of Water to the Ocean. Was there a Being that had existed a Million of Years before the World, that Being would still be at an infinite distance from Eternity ; neither should we be able to say, though we should suppose nothing to be wanting in it but Time, that it was like the Deity. In a word, had not our Saviour been Eternal, he could not be said to be in the likeness of him that was confessedly so.

True it is, that we do not depart from the Stile of the Scripture, when we say, That Man, bounded and limited as he is, bears the Image of God ; since God himself expresseth himself to
 Gen. I. 26: at the Creation, *Let us make man in our Image, after our likeness :* and in the New Creation this Image is new drawn in Righteousness and true Holiness. It cannot be denied but that the Beams God communicates to man, do form a little Image of some of his Attributes : but besides that, it was never said of any man, that he was in the Form of God, before that he was man : St. Paul delivers himself in such a manner, as makes it manifest, that the Divine Form he attributes to Jesus Christ, was not an Image derived from the Original, as is that which God communicates to men : We need only sum all the Apostle's Words together, if we would fully comprehend his meaning : *Who being in the form of God, thought it no robbery to be equal with God ; but emptied himself, and took upon him the form of a servant, and was made in the likeness of men.*

Blessed be God, we live in a time, wherein there is no need at all to prove that our Saviour was really Man. Though this Truth be unquestionable, yet St. *Paul* makes no difficulty to assert, that Jesus Christ took upon him the Form of a Servant, and that he was made in the likeness of men. At present we would not give the hearing to men, who by some trifling Niceties should go about to renew an old Error, and prove that our Lord only clothed himself with some appearances of our Nature, because forsooth, our Apostle saith, That he took upon him the Form of a Servant, and was made in the Likeness of men; that is, had a Human Resemblance only. But we are all convinc'd, that this Form, and this Likeness, were upheld by the Reality of our Nature; that is to say, That our Saviour was truly man.

This is an excellent Commentary on the words of St. *Paul*: we enquire what his meaning is, when he assures us, that Jesus Christ was in the Form of God. He himself acquaints us what was his meaning, by saying of Jesus Christ, who was true Man, That he took upon him the Form of a Servant, and the Likeness of Man. Make we use therefore of the Key he affords us, and we shall find, that to be in the Form of God, is to be really and truly God. The Opposition that is here evidently intended, would by no means be just, if in the one part Figure only was meant, and in the other Reality. Reality must be oppos'd to Reality: In the latter Member of this Opposition, mention is made of the Reality of the Human Nature of Jesus Christ; wherefore it is necessary, that in the former part the Reality of the Divine Nature of our Saviour should be intended too. Being in the Form of God, he took upon him the Form of a Servant, and the Likeness of Man. St. *Paul* doth not say, Having taken upon him the Form of God, because our Saviour was invested with it from Eternity. This Expression doth not comport with an Eternal Divinity. But of the Human Nature he saith, That Jesus Christ took it upon him, that being a thing which was done in Time; saving this only, the Opposition is exact: Our Blessed Saviour is as truly God, as he is Man.

The Word Form; in this place, includes the Nature whose Form it is. *μορφη* is the Term St. *Paul* useth here; whence is derived the Name of the *Antropomorphites* of old. They were so called, because they attributed a Human Form to God. The Form, say we, not meer Appearances only. They believed that God really had

a Body, Eyes, Ears, Hands and Passions; and in a word, that he was the Original of our Nature. So true it is that the Word Form doth not always imply meer Appearances: But that which must determine the Signification of it, is, as we have already observed, the sense St. Paul put upon it in the Sequel.

If you demand why he makes use of this word, instead of saying simply, Being God; for would not this have been much more explicate, than to say, Being in the Form of God? I might answer, that it would be an unjust piece of Criticism to desire a precise knowledge, why a Sacred Author makes use of one word rather than another. But without being reduc'd to this Answer, we have one more exact to the Question. We can inform you why St. Paul saith of Jesus Christ, That he was in the Form of God, rather than that he was God.

1ly. Because indeed he was God by way of Image; he is the Image of the Invisible God, saith St. Paul; he is the Brightness of his Glory, the Express Image of the Person of God his Father. The Father, as you see, possesseth his Godhead by way of Principle, Source, and Original; whereas the Son hath his Divinity by way of Emanation, Derivation, and by way of Image. He is a perfect and a living Image of the Living God. Were it permitted me to express my self in any other Language but that of the Scripture, I would say with Tertullian, *God of God, Light of Light*; or with St. Gregory, Bishop of Neocæsarea, surnamed *Thaumaturgus*, *The true Son of a True Father; Invisible from the Invisible; Incorruptible of the Incorruptible; Immortal of the Immortal; Eternal of the Eternal.* These famous Doctors liv'd before the Nicene Council; so that we cannot accuse these Expressions for being the Fruit of the Violence or Superstition of the following Centuries. We have alledged these Fragments of pure Antiquity, only to shew by these, what kind of Image the Word of God is. Now forasmuch as he is God in this manner, it was very proper and natural for St. Paul to say, *Who being in the form of God.*

The Second Reason why the Apostle expresseth himself thus, is, Because by the Form of God, which he attributes to our Saviour Jesus Christ, he insinuates somewhat more than the meer Divine Nature; for this Word denotes the Majesty, and if I may so speak, the Pomp and Glory of the Divine Nature.

We shall be convinced of this Truth, if we will make use of the Light which the other Member of the opposition affords us. To be in the *Form of a Servant*, and in the *Likeness of Man*, implies not only to be possessed of the Human Nature, but to be clothed with those Infirmities which constitute the External Form, as it were, thereof.

So that we see that *St. Paul* when he saith that our Saviour was in the *Form of God*, he would thereby not only intimate to us that Christ was God, but that he had the Appearance and the Majesty of a God; surrounded with Glory, worshipped by the Angels, disposing of the Creatures; being in this state he was willing to be made Man, and to expose himself to our Infirmities. The word *Form* made use of in both the Members of the oppositions, serves only to make it the more Express and Emphatical.

The third Proposition is, That Jesus Christ did not *think it Robbery to be equal with God*. This Proposition hath two parts; the first is, *He did not think it Robbery*; that is, he did not judge it to be any Usurpation; and as we conceive, that there is a *Figure call'd Diminution*, in these words, when God saith in the Third Commandment, *that he will not hold him Guiltless*, (instead of saying, that he will hold him guilty in a high degree,) *that takes his Name in vain*. In like manner we say, that *St. Paul* when he saith that our Saviour did not think it Robbery, saith in effect, that he lookt upon it as a most just thing to *make himself equal with God*. The second part of the Proposition is, *To make himself equal with God*. Jesus Christ stands upon equal ground with his Father; it is in the Original *ἰσὺς θεῶν*, *things equal with God*, which may be was not express thus in the plural number without a particular design, even to teach us that Jesus Christ is Essentially equal in all things with God: For tho, to speak properly, there are no different things in God, and that his Essence is most perfectly one, and simple; yet our way of conceiving of it doth multiply it. We commonly imagine that the Attributes of God are very different things. *St. Paul* intending to teach us, that our Saviour was perfectly equal with God, saith, that *he thought it no Robbery to be equal with God*; that is, not only in Holiness, in Power, in Goodness, in Glory, but in whatsoever else is the Root and Bottom of the Divine Nature; *In him dwelleth all the fulness of the Godhead bodily*. The plural number therefore seems very Emphatical in this place. Join we now both these Members of the Proposition

Col. 2. 9.

tion together again : And then considering it thus whole and entire, it imports thus much, That our Lord, who was fully acquainted with his own Rights, made no difficulty to equalize himself with God; *He thought it no Robbery to be equal with God*; which is the most Natural and Literal Explication of the words of St. Paul.

On what occasion did our Saviour thus express himself concerning the Glory of his Divine Nature? Some very Orthodox Interpreters make St. Paul say, That Jesus Christ would not have thought it Robbery to be equal with God; which affords a meaning somewhat different from that of the ordinary Version, which saith, That Christ *thought it no robbery to be equal with God*. Both these meanings, the one as well as the other, suppose the Divinity of Jesus Christ. But we see no necessity to depart from our Version; and so much the less, because it changeth nothing in the Original. The sense it offers us, and which we have pursued, engageth us to shew on what occasion our Lord Jesus Christ attributes to himself an Equality with God.

To reduce our selves to some compass, we will confine our Discourse to the one half of a Chapter of the Gospel. In which little compass we shall meet with sufficient Evidence of the Glory of Jesus Christ. The fifth Chapter of the Gospel of St. John is that which we have pitched upon for this purpose. Where at first it is manifest, that the day of this Glory was a Solemn Feast amongst the *Jews*, whom Devotion had brought together; our Saviour takes this occasion to have the more Witnesses of his Glory. In the following Verses mention is made of an Angel, who troubling the Waters of the Pool of *Bethesda*, made it a Sovereign Bath for the Curing of the first Sick Person that was cast into it. A poor Wretch that had been Thirty eight Years troubled with the Palsie, had this superadded to his Affliction, that he could not partake of the Blessing of this Miracle, because when the Water was troubled, he having no Body to put him in, another still slept in before him. He whom the Angels worship, presents himself to this poor Paralytick for his Comfort, and saith to him, *Rise, take up thy bed, and walk*. And immediately the Man was made whole, and took up his Bed and walked. See here the voice of God, and not of Man. Our Saviour speaks with Authority, as being the Lord and Master of Nature; *Rise, go out, bold thy Peace, be thou healed*, &c. He commanded the Winds, and the Sea, Devils, Diseases,

Diseases, &c. The Ministers who receiv'd the Gift of Miracles from him, did not express themselves with the same Authority; it doth not belong to any one, but him who is equal with God, to speak as God.

The Evangelist observes, that our Saviour afterwards met with this Person he had healed, in the Temple, and said to him, *Behold thou art made whole, sin no more, lest a worse thing befall thee.* This Man had obtained the health of his Soul, the Remission of his Sins, as well as the Health of his Body; our Saviour commonly granting them both together. This gives us occasion to take notice with what Authority he forgave Sins. On a certain time having seen another Man sick of the Palsie, he said unto him, *Man, thy sins are forgiven thee.* Whereupon immediately the Scribes and Pharisees begin to reason with themselves, saying, *Who is this that speaks Blasphemy? Who is it that can forgive Sins, but God alone?* The Principle they went upon was good and sound; none but God alone, to speak properly, can forgive Sin; for when Men absolve, they do no more but simply declare that such Sins are pardon'd; he must be equal to God that pardons Sins Authoritatively and Principally. Our Lord according to his Omniscience having discover'd these Thoughts of the Scribes and Pharisees, saith unto them, *Why do you reason in your hearts? for which is easier to say, Thy sins are forgiven thee, or, rise up and walk? but that ye may know that the Son of Man hath authority upon earth to forgive sin; I say unto thee, Rise, take up thy bed and walk.* The Question was not, Whether our Saviour had the power of declaring, as the Ministers of the Gospel do, that such and such Sins are pardoned. No, he is accus'd here of having Blasphemed, and of having usurpt the Rights of God himself, that is to say, that he had pronounced Absolution Magisterially and Independently. Do we find Jesus Christ putting by this as a Calumny? Not in the least; he leaves the Jews in the Opinion wherein they were, of his having spoke like God; and adds, that he had right so to do: *But that you may know that the Son of Man hath power upon earth to forgive sin,* he saith to the Man sick of the Palsie, what? not, thy Sins are pardoned; *but rise, take up thy bed, and go to thy house;* to the end these Zealots may know by this Miracle who I am. It was thus that the Sins of the Man sick of the Palsie had been forgiven in the fifth Chapter of St. John.

This Man goes and publisheth the Cure that was wrought upon him, amongst the *Jews*, who were offended at it, because it had been done on the Sabbath Day. What doth our Lord to take off this Scandal? He answers, by making himself equal with God, *My Father worketh hitherto, and I work also*; that is as much as to say, There is no more Sabbath to me, than to my Father; the Law of Times and Feasts doth not reach us. The *Jews* enrag'd to hear this answer from our Saviour, sought to kill him, not only, saith the Evangelist, because he had broken the Sabbath, but said also, that God was his Father, making himself equal with God. If it had not been so, our Lord would not have fail'd to detest the Blasphemy: But instead of this, he proves that he had reason to make himself equal with God, and carries this equality to the very highest pitch of Glory: *For as the Father raiseth up the dead, and quickeneth them, saith he, even so the Son quickeneth whom he will; that all men should honour the Son, even as they honour the Father; verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself.* 'Tis impossible for any one to equal himself more positively with God, than our Saviour here doth in these words: They do not in the least stand in need of a Commentary to allow us to say with *St. Paul*, That our Blessed Saviour thought it no Robbery to be equal with God his Father.

This Literal Sense we have hitherto explained, may be further illustrated by several Oppositions. Can we make any question, but that *St. Paul* in proposing this great Truth to the *Philippians*, had an Eye to the false Apotheosis of Paganism. Amongst those gods that the World worshipp'd, there were some that never had been, others that were no more; and a third sort that were yet in being, but were nothing less than gods. The gods that never had been, owed their Original to Poësie and Fable: The gods that had been Men, but were dead, had been honour'd this way, either out of Thankfulness, or out of Policy; the gods that were yet in being, but that were nothing less than gods, were Men yet alive, to whom base Flattery erected Altars. All was full of Robbery, nothing was seen but Sacrilege, and Uturpations of the Divinity. *St. Paul* in opposition to all these False gods, saith, that our Lord and Saviour was in the Form of God, before ever he was known by Men; they were not Men therefore
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that put him in the Form of God. Their Divinities were made such by the Adoration that was paid them by Men ; which made *Tertullian* say, That to speak properly, it was indeed Man that was propitious to God, because he could not become God, till after it had pleas'd Man to declare him such. But the difference is glorious on our Saviour's side, he was God before that ever Men knew him, or worshipp'd him ; yea, even before Men were. Poetical Fiction, Reason of State, Gratitude, Flattery, or Superstition, had no part here. *From everlasting to everlasting thou art God.* The Men that were worshipp'd, whilst yet alive, easily perceiv'd that they were no gods ; they were very sensible that the Divine Honours rendred unto them, were no better than Robbery. But, saith *St. Paul*. Jesus Christ thought it no Robbery to be equal with God ; in which words there is a tacite opposition to that Subordination which Paganism had establish'd amongst their gods. They said, that *Jupiter* was the Master and Lord Paramount of their gods, there being none on equal ground with him. *St. Paul* here insinuates, that Jesus Christ is really greater than all the Pagan gods were, even in the Conceit of those that were their Worshippers. He is equal to God, to that Great God who is the Sovereign Master and Lord of the Universe.

Besides these oppositions which the Apostle had an eye to in the words we are explaining, it seems probable, that he had a more particular regard to a matter wherein the *Philippians* were more particularly concern'd. They conceiv'd it no small part of their Glory, that their Countrey had produc'd *Alexander the Great*. This Conqueror conceiv'd it was both his Glory and Interest, to be worshipp'd as a god. He would needs be thought the Son of *Jupiter* ; and not being content to have pillaged the Earth, was desirous to carry his Usurpations to Heaven. He knew well enough that the Quality he Arrogated to himself of being the Son of *Jupiter*, was a true piece of Robbery. The power of Truth oblig'd this False god to say, during the pains he suffer'd by the Wound he had received from an Arrow, That they would make him the Son of *Jupiter*, but that he felt well enough that he was but a Man. The *Philippians* were fully acquainted with this Story ; *St. Paul* knew it, and we may aver, that he thought of it in presenting to the *Philippians* a Saviour who was really and truly God, the true Son of the true God ; *who being in the Form of God, thought it no robbery to be equal with God.* All these

these oppositions are of great use to illustrate the Literal Sense we have explained.

It is time now to search into the Doctrine it contains, which we shall do by considering it first in a Relative, and then in an Absolute Sense. In a Relative Sense it will be to purpose to know the Characters, first of him who is here spoken of; secondly of him who speaks; and thirdly of those to whom it is spoken.

He concerning whom here is spoken, was on the one hand the Pattern of an Absolute Humility, and on the other a great Zealot for the Glory of God. If we have cast our Eyes never so little upon the Gospel, we shall find this to be a Truth altogether incontestable. Our Lord Jesus himself hath given us a great and signal instance of the Humility which he recommends; he watheth his Disciples Feet, he suffers Injuries patiently, he flees Honours. On the other hand, How nice and tender do we find him, in cases where his Father's Glory was concern'd? Doth he perceive that the Laws of God are made to truckle to the Traditions of Men? With what force do we see him exaggerate this Affront? If he sees Men prophane the House of God, by changing it to a Market-place, he does not think words sufficient to repress this Insolence, he makes a Whip of Cords to lash these Prophane Wretches out of the Temple. With this double Character, which might be made out by many more passages of Scripture; at what a rate think you would our Saviour have delivered himself, if ever he had met with one that made himself a god? This was a time wherein the *Jews* were not guilty of gross Idolatry, and wherein *Jerusalem* had banish'd the Idols of other Nations: so that our Lord had no occasion to declare against Idols; but had he met with any, what would not he have said? Had he taken notice of any Man that arrogated to himself Divine Honours, with what Zeal and Vehemence would he have confounded the Pride of that Usurper? We know enough of the Spirit of our Lord on other occasions, to justify what we suppose of him? What then ought we to conclude from this, that he who was so Humble and so Zealous, yet made himself equal with God? Nothing can be said here that is consistent with Reason, but to confess, that he was really that, for which he would that Men should take him. Had not he been God, and consequently equal to God his Father, he would have been so far from affecting this Equality, that he would have abhorr'd the least tendency that way. Instead
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of speaking Magisterially, he would always have exprest himself in the most humble stile imaginable, to disabuse the People, who by the Fame of his Miracles would have been tempted to take him for a God. But we find his Conduct quite opposite to this; he doth not think it any *Robbery to be equal with God*: But how can this be, if he be not God indeed? What is become of his Humility? What of his Zeal? What of his Sincerity? These three Virtues are the Sureties and Pledges for our Faith of the Godhead of Jesus Christ.

Who is it that writes this? 'Tis St. Paul, that is to say in one word, whatsoever can be conceiv'd of Zeal against attributing the Divine Glory to a Creature. This Apostle met with several occasions to make himself known under this Character. He strongly declares himself against Idolatry in several places. In the *Acts of the Apostles* we find what a Reception he gave to those Divine Honours, which the *Lycanians* would needs force upon him; he rents his Clothes, runs in amongst them, *Crying out, and saying, Sirs, why do you these things? We are also men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God.* In the Seventeenth Chapter of the same Book we find that the Spirit of St. Paul was stirr'd in him at the sight of the Idols they worshipp'd at *Athens*. In the first Chapter of the Epistle to the *Romans*, we find him thundring against Idolaters, *saying, that they changed the glory of the incorruptible God, into an image made like to corruptible man, and worshipped and served the creature more than the Creator, who is blessed for ever.* This is enough to give us a taste of St. Paul's Spirit in this matter, and to shew that he had the greatest horror for Idolatry. Besides this, he made it always his business to humble and abase the Creature, that thereby the greater Glory might redound to the Creator, and to remove all those things that might in the least serve to colour the Religious Worship of the Creature. Yet for all this, he speaks always most magnificently of Jesus Christ; he makes him equal with the Sovereign God, who hath created Heaven and Earth. What therefore can St. Paul's Thoughts be in speaking thus? Must we not look upon him to be the most imprudent of all Men, in making our Saviour so great, in case he be not God? At this rate we must not leave to our Apostle not so much as common Sense. We are agreed that he abhors the Religious Worship of the Creature, and at the same time own that he sets the Creature

ture-upon the Altar. This therefore engageth us to declare, either that St. *Paul* was a Mad-man, or that Jesus Christ was indeed God blessed for ever. Neither will the Enemies of his Divinity be ever able to justify the Apostle's Wisdom, by saying, that the Man whom he makes so great, was not an ordinary Man: Let him be an Angel, let him be more than the Angels, if he be a Creature, he is infinitely below God. Let us conceive a Creature as glorious as it is possible for any Creature to be, there will still be an infinite difference between it and the Creator. We cannot without the greatest imprudence say of it, that it is equal to the Creator; it would be utterly absurd to make a God of this Creature, however advanced or dignify'd. This is the Honour put upon St. *Paul*, by those who affirm, that this Jesus, whose Glory he exalts so extremely, was no more than a meer Creature.

And whom doth this St. *Paul* speak to? To the *Philippians*, that is, to Christians that had been either Jews or Heathens; how untowardly did our Apostle go about to confirm them in their Vocation, if Jesus Christ had not been God? He hath to do with People who were apt enough to take offence at this Truth. These Christians that before had been Jews, were perswaded from their Infancy, that it was a Crime of the highest Nature for any man to make himself equal with God. They had been instructed, that for a like piece of Insolence the chief of the Angels had lost himself, together with his whole Faction. This was the very Creature that of all others was nearest to God, and yet because he aspir'd to a greater nearness, he was cast headlong into the Bottomless Pit. They knew that the First Man fell into disfavour with his Creator, for having affected to be as God. They had been conversant in the Writing of the Prophets, where they had been informed that God detects nothing more than Pride, which made Man forget the meanness and lowness of his Nature. Amongst other passages, they had not forgot the Description the Prophet *Isaiah* makes of the King of Babylon; *How art thou fallen from heaven, O Lucifer, son of the morning! &c. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, &c. I will ascend above the heights of the clouds, I will be like the most high; yet shalt thou be brought down to hell.* The Exhortations of the Prophets against Idolatry had made such an Impression on the Spirit of the *Jews* at the time that St. *Paul* writ this Epistle,

Epistle, that there was no Sin which they did more abhor and detest than this. We know what happen'd when *Pilate* undertook to put some Shields into the Temple of *Jerusalem*; they were fain to take them away from thence, because the People were offended to see the Faces of the *Roman Cæsars* upon them. *Herod* also having Erected Trophies in that Holy Place, could not appease the Tumult, but by shewing them, that no Human Figure was found in them. It is notorious also what happened when *Herod* had the Boldness to place an Eagle over the Gate of the Temple. History is full of the Effects of the Tenderness of the *Jews* with respect to Idolatry at the Time of the Birth of Christianity. We must here distinguish the Times; for it is certain, that in the time of the Prophets the *Jews*, as by a Spirit of Contradiction, run mad after Idols: Neither did they begin to be wise in this Point, till after the ceasing of the Prophets.

It is no less incontestable, that the most of the Christians of *Philippi* had in their Education been made very sensible of any thing that approacht to the Worship of the Creature. What therefore could be *St. Paul's* meaning in proposing to them a *Jesus*, who makes himself equal with God, if indeed *Jesus* had not been God? This was a Capital Error, and would have been the ready way to make the Christians to return to the Synagogue whence they were come forth. If we will but allow our Apostle to have had any tolerable remainder of Sense and Understanding, we must own that the Fear of incensing them to the utmost, would have made him suppress what he saith of our Saviour, if so be he had not been God; if he had not really been that which the King of *Babylon* pretended to be. We add this word, because it is very probable that *St. Paul* in our Text, made an Allusion to this Description, wherein *Isaiah* represents a King, whom he calls by way of derision, *Star of the Morning*; and who after having made himself like to the most High, is sorely against his Will hurl'd down to the Grave. It was a piece of manifest Robbery for this proud Monarch to take so soaring a flight. I will shew you, saith *St. Paul*, who is the true Morning-Star, truly equal with God; and the very true God, and who notwithstanding all these Transcendent Advantages, humbled and emptied himself, and that voluntarily: It is no other than *Jesus Christ*, who being in the form of God, thought it no robbery to be equal with God.

Return we now to the second Order of Christians to whom *St. Paul* writes; these were the Converted Heathens, who had renounced the multitude of their Gods. They had been made ashamed of a Plurality, injurious to the Supreme Lord of the Universe; and they had suffer'd themselves to be persuaded, that this God all alone was posselt of the whole Glory of the Deity. Themselves are become the Adversaries of the Religion they had forsaken; they are astonisht to think how formerly they could believe a plurality of gods; they deride the Error that communicates the Divinity to many Beings, and those foolish Genealogies that furnish *Saturn* and *Jupiter* with Children. Let somebody tell us now, what is become of *St. Paul's* Wisdom, to speak to a People of this Temper, of a Son of God, of a Jesus equal with God? Would not they have stop'd his Mouth with some such return as this? You plunge us into the same Errors, whence you your self have so lately retrieved us. You have made us Christians by perswading us that there is but One God; we have believed it; and now you come and violate this inculcated Unity. I appeal to any Rational man, whether any thing less than the invincible strength of Truth, could have allowed *St. Paul* to deliver any thing like the Divinity of Jesus Christ? He formerly asserts it, though indeed if he had only spoken of it in such a manner as to leave the matter in doubt, we must own, that even this would have been a great Imprudence in *St. Paul* to advance so far as this; forasmuch as by this means he would have ruined the work of his Ministry. This is a convincing Argument to any one, never so little acquainted with the great Prudence of *St. Paul*, how well he was perswaded of the Divinity of Jesus Christ.

Consider we in the second place, Christ's humbling and emptying of himself: *But made himself of no reputation*, as our *English* Translation renders, what in the Original is, *He emptied himself*. I make no question but it hath appeared strange to some, that I have so long insisted on the Glory of our Saviour on a Day solemnized in memory of his Humiliation. But they will be satisfied, by considering the Mystery they have heard explained; It is the Mystery by way of Eminence; it is the Mystery that sets off all all other Mysteries; 'tis the Mystery without which the Christian Religion would contain no Mystery at all: For if we consider it independently from the Divinity of Jesus Christ, we shall find our Religion to contain nothing that is Great or Sublime. The whole

whole of it will only amount to this, That a Teacher comes to instruct men by exact Morality, and by a perfect example, with regard to those Virtues we ought to practise in our lives; but against whom there are some things to be objected with respect to those Virtues that are of use at the point of death. What a mean Idea would they s^hould give us of Christ and his Religion? St. Paul in this case would have been quite besides the matter in saying, *Without controversy great is the mystery of godliness.* We know that our Apostle uttered himself thus by way of opposition to other Mysteries; particularly to the Mysteries of Paganism, and by a more special manner in opposition to the Mysteries of the Great Diana, Goddess of the Ephesians, where Timothy made his abode: In this City the ordinary Cry was, *Great, Great is Diana of the Ephesians:* In opposition to which, the Cry of St. Paul is, *Great, great is the mystery of godliness: yea, without controversy, great is the mystery of godliness.* What reason was there for all this a-do? For all these positive Assertions, if Jesus Christ be no more than a meer man? But I very well apprehend St. Paul, when I consider, that Christianity presents us a God manifested in Flesh; for without all controversy, this is a great Mystery, the greatest that ever was heard of by men. This is that which ennobles the Christian Religion, and 'tis from this Spring she derives all her Glory. There is nothing in our Holy Religion which does not become precious and admirable, by the general influence of this great Mystery. Can any one therefore justly accuse us for having too long insisted on the Glory of our Lord, seeing it is also the entire Glory of our Religion?

But that which altogether justifies our Method herein, is, That this day is properly Consecrated to the Thankfulness we owe to God, for his infinite Love in sending his Son into the World, and in delivering him up to Death, after having clothed him with our Nature. To this purpose it is of absolute necessity for us to know the price and value of this Present. The greater it is, the greater must be our Thankfulness. If Jesus Christ be no more than a man, I dare boldly say, that his sending of him, is not the greatest favour God hath bestowed upon us. This supposed, we see little reason why the Gospel should insist so strongly and emphatically upon this Divine Charity: Why doth it tell us of *the riches of grace, of the exceeding excellent riches of grace in Jesus Christ?* Why doth it tell us, that *God so loved the world, as to send his only begotten*

Son? That God recommends his love unto us, in that when we were yet sinners Christ died for us. Surely if Jesus Christ be no more than a mere Man; yea, if he were no more than an Angel, the Point would never bear these Expressions; put but the name of Man where Christ is spoken of, and you'll be fain to own, that these passages have no sense at all: God hath so loved men, that he sent a man to hinder them from perishing. What, is it such an unparallel'd instance of Charity for God to send one Man, to save so many Millions of Men? This would have been no more than if he had given a straw for to save them; surely there is no such transcendent Love in all this. God hath to that degree recommended his Love to us, that he hath sent a Man to Dye for us. Where is the wonder in all this; where shall we look for this high recommendation of the Divine Love? If instead of a Man, it were an Angel, or some other Creature far more Glorious; yet would it not have bulk enough to fill up all these Passages. 'Tis no such great matter to form a Creature on purpose to shew so many Millions of men the way to Life. And yet the Scripture prompts us to conceive of the Love of God, as of a thing that merits the Admiration of Men and Angels. Except therefore we take it for granted, that our Redeemer is God, we are at a loss how to make any sense at all of these Texts of Scripture. But no sooner have we admitted this Mystery, but we find that nothing indeed can be conceiv'd so great, as is this Love of God: We find that the sending of Jesus Christ, is the *grace* by way of *excellence*; we perceive that the Scripture hath not said too much of it; and we confess, in a word, that it is impossible for us to make any answerable return for this infinite Mercy of God, by any other way than by an infinite Acknowledgment, were we capable of it.

We have therefore spoke things suitable to the Day, by confirming you in your perswasion of the Divinity of our Saviour; for by this means we have powerfully excited your grateful Acknowledgment. Yea, we may say, that we have handled the Second Point, in treating of the First; so that there remains nothing in a manner for us to say upon these Words of St. Paul, *yet he humbled, or emptied himself*. We had propos'd to our selves to make you sensible of the Greatness of our Saviour's Love, in Emptying himself for us: To compass this our intent, we have been oblig'd to measure both ends of this Mystery; we have drawn

drawn our Line from that end, which was farthest from us, the least sensible, and most unknown; I mean, we have begun with the Eternal Glory of Jesus Christ; from which we must now pass to the other end, or extremity; and consider what Jesus Christ is become; *he became man*; he humbled himself to the Death. There is no need of insisting long upon this second Extremity, it is a thing known to us, we know what it is to be a Man; there is no need of any great Reasoning, nor strength of Faith to contemplate this part of our Mystery. We need only to consider our selves a little, and to sum up all the infirmities of our Nature, Hunger, Thirst, Weariness, Pain, Sorrow; for all these our Saviour took upon him: Yet is not this all, he was willing to taste Death also; which is, as it were, the Center to which all our infirmities tend; and for an increase of the Bitterness of this Cup, he was willing to die a violent Death, a Death accompanied with the most exquisite Pains, and the utmost Shame: Yet *he humbled himself, he emptied himself, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* In a Word, we see what this Humiliation of our Saviour is; he is become what we are; and as if the common infirmities of our Nature had not been sufficient for him, he borrowed those which human Justice inflicts upon the very worst of Criminals; *Nevertheless he emptied himself.* O the vast distance there is betwixt the one of these ends and the other! O the immense interval there is betwixt the Abasement of Jesus Christ, and the Glory of his Eternal Deity! St. Paul passeth from one Abyss to the other; from the Abyss of Glory, to an Abyss of Misery: *Who, saith he, being in the form of God, thought it no robbery to be equal with God; nevertheless he emptied himself.*

What a Beauty there appears in this opposition! This, in my mind, is one of those Eloquent strains in Scripture, that we ought to dwell upon with admiration. I speak of an Eloquence truly great and sublime, which naturally riseth from the greatness of the things themselves, and not from a pleasing cadence of pick'd words. Nothing can be imagin'd to have more of this character in it, than these words, *Nevertheless he emptied himself.* What is admirable in this expression, would be lost and spoil'd, should we go about to extend it by a more ample Explication. St. Paul understood the sublime Character much better than our modern Preachers;

Preachers ; when they have got hold of a Mystery, they endeavour to raise it, and set it forth by the abundance of their words, and bring in Rhetorick to the assistance of their Divinity. Their Master did not do so, I mean St. Paul, who ought to be the Master of all Preachers. He utters the greatest things conceivable, almost without speaking, and in one word lays open the deepest Mystery. To count words, we speak much more than this our Apostle ; but to weigh things, we speak much less. We deceive our selves if we think we are able by the help of words, to give a greater Idea of the Mystery we purpose to explain ; in doing so, we only take pains to fill the Ear, without reaching the heart, which requires but few words, as reserving to her self the right of enlarging upon her subject, by Meditations and Reflections. Let us give credit herein to the Searcher of hearts, who often utter things by halves ; and the Holy men Inspired by him, do sometimes only touch upon their subjects, and leave the rest for the Heart to supply. St. Paul in saying nothing of what he had seen and heard in the Third Heaven, saith more than if he had made a long description of the Glory of the Blessed. These are things, saith he, which it is not lawful for a man to utter. See here, Believer, matter indeed to employ thy Meditation, until thou thy self arrive to that Place of never-failing Bliss. Our Holy Apostle observes much the same measures, when he delivers himself on the Mysteries of Revelation, and leaves a Mystery, if I may say so, in those Mysteries. Not as if he would withhold ought of the Counsel of God from us, for what he doth not say in one place, he doth in another. This is a kind of reservedness which honours the Mystery, and gives a greater Idea of it. What Exclamations, what Figures would not an Orator of the World have made use of, upon that which St. Paul delivers in the 11th. Chapter of the Epistle to the Romans, concerning the Rejection of the Jews, and the Calling of the Gentiles ? Whereas the Man of God wraps all up in these few words ; *O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !* He leaves the Believer, in a deep contemplation, on the brink of this Abyss. This is Eloquence indeed !

We may perceive a Ray of this Divine Eloquence, in the Expression of St. Paul, now before us ; *Nevertheless he emptied himself.* We will not go about to explain these Words, for fear of lessening their force ; let them enter without attendance into your Hearts ; consider

sider them in their genuine and natural Import. I require nothing else of you, save only that you would often say to your selves, *Nevertheless, he emptied himself*: Christ is God, *Nevertheless, he emptied himself*: This alone is enough to excite your admiration. We have reason to question, whether a Soul, were it left to its choice, would be willing to become incarnate in a Body, subject to all our Infirmities. Some Wise Men have frankly declar'd themselves, That they would not become young again if it were in their power. Probably the most part of men would not be of this Opinion, especially those who have led a pleasant Life: but if one should propose to them a Life of Thirty Four Years, full of Miseries, and to end at last by the Death of the Cross, think you they would accept of a Life on these Terms? A Soul would never consent to such an Incarnation; and an Angel much less. Return we to our Text; Christ is God, it was not an Human Soul; it was not an Angel; He is God; he was God; *Nevertheless, he emptied himself*. Creatures would be very unwilling to enter into Partnership with a Nature loaden with Infirmities; and yet Jesus Christ, the Creator, was willing to empty himself. An Abyss as impenetrable to Angels, as it is to us! Ye Angels, ye are astonish'd to see that he hath done that, which ye would not have been willing to do! you cannot sound the bottom of this Mytery; you are as well as we, on the brink of this Abyss; you say as we do; Oh Riches! Oh Depth! Christ is God; *Nevertheless he emptied himself*!

He, who was in the Beginning, was willing to be made of a Woman, in the fulness of time. He who was rich, became poor; He who is Immortal, hath shed his own Blood. We make use of the express Terms of Scripture, that we may not give the mind of Man the Liberty of making Oppositions now, that might prove injurious to the Majesty of our Saviour. He was made Man, but he always continued to be God. The Deity is unchangeable, and was always Glorious, even after that it had emptied it self; but uniting personally with the Man Jesus, it appropriated to it self all the Infirmities of this Second Nature; and it is true to say, That God emptied himself, that he was made man, that he shed his Blood. It would be matter of trouble to us, should you believe, that the Divinity of Jesus Christ pass'd through all these Degrees of Abasement; No, this is impossible; it is of the Essence of God always to continue God. Jesus Christ is in this respect, the same yesterday, and to day, and for ever. He has therefore only emp-
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tyed himself, by entering into Union with an Infirm and Mortal Man, in such a manner, as that the two Natures constitute only one Person, much after the same manner as the Soul and Body, united by the Bonds of Life, make only one Person. This Explication, which we have thought necessary, doth not hinder, but that there remain still many Wonders in the Mystery of the Incarnation. It is always true, that the Word hath emptied it self; It is always true; that our great God and Saviour Jesus Christ, hath found the Secret to be made Man, and to humble himself for us.

We have in this Mystery two great Motives to Gratitude, the Birth and Death of Jesus Christ. The Child is born to us, the Son is given to us; we celebrate in one and the same Day, two great Festivals, *Christmas* and *Easter*. It is our duty to solemnize them by a redoubling of our Zeal; one only of these Mysteries claims all our Thankfulness. What shall we do for a God who was willing for our sakes, to live after the manner of men? The Eternal Word, which had no need of us, hath emptied himself for to make us happy. O Adorable Word! Thou hadst not the same concern for the Angels that have left their Station; Thou hast not clothed thy self with their Nature, though more excellent than ours, but hast honoured our Earth in taking it upon thee. Our merciful Redeemer was willing to pass through the Womb of a Virgin, there to take upon him Flesh like ours. What shall we render to God for so great a Favour! Let us take the Cup of Blessing, and glorify God in the Language of Angels, *Glory be to God on high*. Let us glorify him as much as is possible for us. Could we speak to the Angels, as they spake to the Shepherds, we would repeat to those Blessed Spirits, the Words which they themselves have taught us; *This day a Child is born to us; Glory be to God in the highest*. We cannot sufficiently glorify him here on Earth, do ye therefore help us to glorify him. If we be not able to render unto our Saviour all the Glory that is due unto him for his Birth, what shall we say with respect to his Death; which we have this Morning celebrated? It was much in him to be born for us; but it is much more to die for us. What! have our hearts nothing to say on occasion of this Death? Sure had they been dumb, or insensible as to the Mystery of the Incarnation, shall not the Death of Christ put life into them? What can have any power over you, if this Death can make no Impression upon you? Pray what will be able to move

move you ? What will be able to engage you to serve God, if this do not ? But I don't consider that I am speaking to those, who for the most part have been entertain'd at the Lord's Table : If all that Funeral Furniture, wherewith he appears in the Eucharist ; if these Sacred Symbols, which convey, as it were, the Death of Jesus Christ into your very Bowels, have not been able to move your Hearts, no Sermon will be of force enough to stir them. In this case your heart must be altogether insensible, so that Words can have no effect upon it.

We may suppose therefore, that before your entering into this place, you have fill'd your Souls with that double Solemnity, to which this Day invites you ; and that after having seriously meditated the Birth and Death of our Saviour, you have put your selves into a State of Repentance, you have put on your Wedding Garments to go to meet your Bridegroom. We must also suppose that you have renewed your Repentance, in approaching to this Holy Table. It is a hard thing, so nearly to behold what our Blessed Lord hath done for us, without being pierc'd and penetrated thereby. At this happy meeting of your Heart, with the Mercy of God, you have bewailed your Sins, and have promised a more holy Conversation for time to come. We cannot believe that since that happy Moment you have chang'd your thoughts, you are still the same, and your Piety still preserves all its heat ; for otherwise what would be comparable to your Inconstancy ? what ! in two hours time to change your most solemn Vows and Promises into Perjuries ! this is scarce possible. We suppose therefore, that you are still in that good state, even in that state of Repentance, wherein you were when you communicated.

The only thing that still remains for us to do, is to exhort you to persevere in these holy Motions. We do not expect that you will always feel the same Unction, or that you will be always in the same Recollection ; such a state is not consistent with our Frame, nor with those different kinds of life to which Providence hath tied us. But nothing can hinder you from performing your Promises ; you may live, and live like Christians. Were you engaged in ways of living, that were inconsistent with the Spirit of our Holy Religion, I would conjure you presently to quit those Professions, wherein you could not be saved. We must live, 'tis true, but 'tis more necessary we should be saved. *What doth it profit a man to gain the whole world, if at the same time he lose his own soul ?* I can't think that amongst those that hear me, there is any person,

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whose Profession is directly contrary to Salvation ; but yet it is but too too visible, that most Professions have their Rocks, and their Dangers: Snares rain down upon all the Children of Men, as the Holy Spirit speaks. All of you, as many as are here, apprehend well enough what I would say, to morrow or the next day, for I dare not say this day, will meet with these dangers, the occasions in which you have been formerly worsted, will present themselves again: Then be sure to call to mind your Promises to God this Day: Represent this Holy Table to your Spirit; recall the Solemnity of this Day; be faithful to the Lord, and pay your Vows to the most High.

We will not here run over the several Virtues, to which his Service engageth you; but we can do no less than specify those to which St. Paul exhorts the *Philippians*, upon occasion of our Lord's Example; who, when he was God, did notwithstanding, so abase himself as to be made Man; yea, to that degree, as to die the Death of the Cross. The two Virtues that are most dazzling in this Example, are Humility and Charity. O how happy would this Day prove, might it see these two Virtues reigning in your Souls! We are naturally proud, and I don't know from whence that hardness and insensibility comes, that we have for our Neighbour; for even Nature inspires us with more Charity, than appears in our Lives. Proud Souls, come and humble your selves in the presence of the Child Jesus; he who is God, was made Man, that ye, who are but mortal men, might be persuaded to become like God. Resemble him in his Humility, not in his Glory; He hath condescended to put himself in a Condition, wherein he might be imitated. It was the Crime of our First Parents, That they would be as God. Be satisfied, ye Posterity of Adam, at present, it is a Virtue to be willing to resemble God. Humble your selves as he humbled himself; who being God, was made Man: He hath, as you see, run through infinite spaces, to put himself within reach of us: From Glory he hath stepped down into Nothing. You need not travel far to arrive at Annihilation, you have no more than a step to take; your Nature hath plac'd you almost on the same Level with Nothing: You need only well to view and contemplate your selves, and precisely keep your selves to the Idea of what you are, and you'll acknowledge, that you want little of being Nothing. Retire into your own Bosom, set aside the Usurpations of Self-love, and then tell us what you find over
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and above. It may be your heart will bear you up against all this, by repeating to you some advantages you possess ; as of Birth, Wit, Goods, Employments ; but all this doth not much remove you from Nothing. My design is not in the least to offend the Distinction which Providence it self hath established, by the Variety of its Administration ; I have a consideration for Births, Wit, Merit, and Employs. But it were to be wished, that those who have these Advantages, did not glory in them, and might be thoroughly perswaded, that their Elevation doth not raise them much above Nothing. Come hither and take a view of him, who is infinitely above you : he was God, and yet was willing to become Man ; for this purpose he took his Birth from the Womb of a poor and humble Virgin. Be not asham'd to enter into the Stable where he was born ; go thither to learn Humility : For if you don't become like this little Blessed Child, *ye shall in no wise enter into the Kingdom of heaven.*

If the example of the Birth of our Saviour be not sufficient to humble you, follow him to *Golgotha*, where you will see an example of the most Transcendent Humility conceivable. When we think of a Crucified Jesus, we cannot imagine how so much Pride should be amongst Christians : For shame let them no longer call themselves the Disciples of a Crucified God. Should we judge of the Character of their Master, by the Quality of their Manners, we would take him to have been some Proud and Self-conceited Philosopher ; whereas indeed he was a Crucified God. Do you ever seriously consider this, O ye Christians ? You are top-full of Pride, and yet believe that there is no Salvation for you, but by imitating a Master, who humbled himself to the Death of the Cross.

O let us remember for whose sake our Lord hath thus Humbled himself, and we shall see what a model of Charity we have to imitate. 'Tis for men that our Saviour was made Man ; 'tis for the Redemption of men, that this God-man died. And pray what are these men ? Why Dust and Ashes, miserable Sinners. O surpassing Charity ! O Depth of Riches ! The Lord God Merciful and Gracious, abundant in Goodness ! What shall we say ? No words are able to reach such a Love as this : And indeed God requires actions rather than words, Love for Love ; Let us Love God, as he hath Loved us, We cannot do that for him, which he hath done for us ; let us Love him, at least with all our strength,

as he hath Loved us, according to the unbounded largeness of his great Compassion. Let us Love those whom God hath recommended to our Charity; what can we say against them, that hinders us to exercise this Virtue towards them? They have offended us; And what then? Had they done us nothing but Good, it would not be Charity to Love them. Charity consists in this, That we Love our Enemies, as God hath Loved us; us I say, that were his Enemies. Let us Forgive, as God Forgives us; exercise also your Charity in distributing to the Poor according to your Ability. God who was Sovereignly Rich, made himself Poor for our sakes. Let us have compassion on those Poor which our Lord hath left with us, to prove the Love we bear to him. O the happy *Christmas* this will prove to us, in case we can but resolve to practice Humility and Charity! For after that we shall have been made conformable to our Blessed Lord by the practice of these two Virtues, we shall have a share in his Glory, which is the Crown of them. *Amen.*

The Second Discourse.

PHILIP. II. 6.

Who being in the Form of God, thought it no Robbery to be equal with God.

WE know that the Scripture often speaks of God as of man ; but it never speaks of man as of God : the reason whereof is very evident ; for the Divine Nature being wholly Spiritual, it was but necessary that the Holy Spirit should clothe it with some sensible Representations , to the end that entering our Souls by the assistance of these Colours, it might make a deeper impression upon them. This is done without any danger, forasmuch as the Scripture doth elsewhere unfold these Metaphors : Or if there be any danger in it with regard to the simpler sort of People, 'tis only this, of falling into an Error which hath no influence upon Divine Worship. Hence it is that Scripture makes no difficulty at all to speak of God as of a man ; but never doth it speak of man as of God. For indeed to what purpose should this be ? So forc'd a Metaphor would be of no use at all, and would darken the Stile of the Holy Ghost, instead of making it more Intelligible. Neither is this the worst that is in it ; for by this means we should be in danger of taking man for God, which is the most dangerous of all other mistakes whatsoever. God is too Jealous of his own Glory, to set a Creature on equal ground with Himself ; and he is too much concerned for our Salvation, to put us to the Hazard of such a Mistake.

We find also, that the Scripture only bestows very plain encomiums upon the very greatest of men. *Moses* is an emphatical Instance

stance of this; After the Death of that glorious Lawgiver and Commander, all the Panegyrick God bestows upon him is compriz'd in these words, *Moses my servant is dead*; This was enough for a man. God took care to hide the Body of this Great Lawgiver, for fear they should make a Relick of it. It was thought needful also to veil his Glory with an humbling expression; that none might take him for God, but for a Servant of God. - From which principle we may without hesitation conclude, That if there be any Being which the Scripture equals with God, that the same must needs be God. This will be a demonstrative proof of the Divinity of Christ, after we have shew'd you, that the Scripture doth all along make him equal with God.

In our foregoing Discourse we have considered this Equality with reference to the Words of the Text only. Our design now is to shew, that it consists in all those Names, those Attributes, and that Worship which belong to the Divine Nature alone, and yet are Communicated to our Saviour. He is so call'd, as his Father is; and thus is he equal with God in his Names: He is True God, as his Father; this is his equality in Attributes: He is honoured as his Father; and this is his equality as to Worship. Follow me in these Three Points with your Attention.

Begin we with the Names; Christ, as well as his Father, is called God; *The word was God*: Neither was it in time that our Saviour received this Name; from the Beginning this Word was God. Let nobody tell us here, that the Scripture hath allowed this name to Creatures, as to *Moses*, and to Magistrates: These instances are of no force to elude the dint of our Argument from the Name of God Attributed to our Saviour. For is there any thing of parity between examples wherein a glorious Creature is once called God, by way of Comparison only; and the Language of the New Testament, which so often calls Christ God by way of perfect Equality? But let us take a nearer view of these Examples.

It is said in *Exodus*, that *Moses* entring upon his Call, made difficulty to accept of it. God, to determine him to accept of the Commission, told him, *I know that Aaron thy Brother can speak well; he shall be thy spokesman unto the People, and he shall be to thee instead of a mouth, and thou shalt be to him instead of God*. That is to say, that as God inspires the Prophets, to inform them what they are to

to say in his Name; in like manner *Moses* was to communicate his thoughts, or rather those of God to *Aaron*, that so *Aaron* might propose them to the People. *Moses* did that with regard to *Aaron*, what God did with respect to the Prophets; so that *Moses* was in stead of God to *Aaron*. It is not simply said, That *Moses* was God, or that he was the God of the *Israelites*, no nor the God of *Aaron*; far from it; it is only said, that he was in stead of a God to *Aaron*, and on this occasion only. Hath this any the least resemblance with those places where our Saviour is called God?

And the same may be said of that Text, where it is said, *See, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet.* Exod. 7. 1. These words are but the sequel of the words before explain'd; for if *Moses* with reference to *Aaron*, discharged the place of God, in communicating to him the Oracles of Heaven; it is evident, that *Moses* discharged the same Function with respect to *Pharaoh*, to whom a part of these Oracles were sent. We know, that in the Publication of Oracles, three sorts of Persons act their part: God, from whom they originally proceed; the Prophet, whom God commissionates therewith; and the Person to whom they are address'd. Whence it appears, that God at the same time is the God of the Prophet, by inspiring him; and the God of the party to whom he causeth his will to be declar'd. *Moses* could not be God with regard to *Aaron*, but he must at the same time be so likewise with regard to *Pharaoh*, because *Aaron* carried the word of *Moses* to *Pharaoh*. The proof of this Interpretation may be found in that very place, where it is said, *I have made thee a god to Pharaoh*; for it immediately follows, *and Aaron shall be thy prophet; thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh.* Exod. 7. 1, 2. And is it therefore said, That *Moses* is God simply and absolutely? Not in the least, for this is distinctly limited: I have made thee a God for this, that is to say, for this only; this is plainly limited. But our Lord is call'd God without the least determination of his Godhead by any Limitations whatsoever; *The word was God.*

The Example of Magistrates is not a whit more to the purpose, than that of *Moses*. True it is, that in the 82d Psalm they are called gods; *I have said, ye are gods.* This hath nothing common Psalm 82. with that way of speaking, wherewith this Name is given to our Saviour. It is not said of any Magistrate in particular, that he

is God ; no not so much as once throughout all the Scripture. It is only said concerning the Magistrates ; *Ye are Gods* : That is to say, that as Magistrates, they are an Image of the Sovereign Judge. So that you see, that this also is limited ; it is not said of any Man, nor of any Angel in particular, and by way of absolute speaking, that he is God. And yet it is thus that Christ is called God. *This Word was God. God hath redeemed his Church with his own blood ; God manifested in the flesh.* Nay, what is more ; Christ is not only called God, but he is called the True God ; *This is the true God, and eternal life*, saith the Beloved Disciple. Neither is he only called the True God, but the Great God ; for so St. Paul styles him ; *Looking for the glorious appearing of the great God, and our Saviour Jesus Christ.*

1 John 5.
20.

Tet. 2. 13.

We cannot but take notice here, that in that short Epistle which St. Paul wrote to *Titus*, our Saviour is called God at least four or five times. How comes it to pass that St. Paul in so short an Epistle, affects to call our Lord so often by the Name of God and Saviour ? For it is certain, that as the Heavenly Father is God by way of Principle, so it is he whom the Scripture commonly calls God ; how is it then, I say, that St. Paul in this short Epistle bestows this Name three or four times upon our Saviour ? Without question there was some particular Reason for it ; for any thing I know, it was this, Because the Ministry of *Titus* was limited to the Isle of *Crete*. Now we know this Island had a singular Veneration for *Jupiter* : *Jupiter*, that is to say in the Stile of *Paganism*, The great God, and the Saviour of Men. Many of these *Christians*, the care of whose Souls were committed to *Titus*, had been converted from this Idol to our Lord Jesus Christ ; that is, to a living and true God. St. Paul therefore in opposition to the erroneous Ideas of their Education, bestows upon Jesus Christ these very same Names in Writing to *Titus*. And this is as much as if he had said to the Christians of that Island ; *Jupiter* was a Usurper ; he, in whom you have believed, is the only Saviour, and the true God.

If we had nothing else to say concerning the Name of God, attributed to our Saviour in the Scripture, we should believe our Argument already very strong, to prove the Divinity of Christ. Nothing is call'd God, as he is, but that which is really so. He is called God simply and absolutely ; and if I may make use of an Expression popular indeed, but intelligible, I say he is called God in plain

plain terms, and without ifs, or ands. I make bold to use this Expression, that the most simple may conceive my Meaning, and make the Application themselves, as they read the Scripture.

To add more strength to this Argument, we need only to observe, that the Name of *Jehovah* it self, is given to Jesus Christ in the Scripture. This great Name, this Incommunicable Name, which the *Jews* dare not so much as pronounce, so worthy do they esteem it of all respect and veneration, is notwithstanding given to Christ; *Ye shall not tempt Jehovah your God, as ye tempted him in Massah.* These are the Words of *Moses*. It we will believe St. Paul, our Lord is this *Jehovah* whom the *Israelites* tempted; *Neither let us tempt Christ, saith he, as some of them also tempted.* The voice of him that crieth in the wilderness, *Prepare ye the way of Jehovah.* They are the Words of *Isaiah*. Let us consult the Evangelists, to know the meaning of them; and they will tell us, That *John the Baptist* is the Voice crying in the Wilderness; and that Jesus Christ is that *Jehovah*, whose way is prepared; *For thy Maker is thine Husband, Jehovah of Hosts is his name; and thy redeemer the holy one of Israel; the God of the whole earth shall be called.* Who is the Bridegroom and Husband of the Church? St. Paul will inform us: *I am jealous over you, saith he to the Corinthians, with a jealousy of God:* observe that Expression, for it was for Christ that St. Paul was jealous; *For I have espoused you to one Husband, that I may present you a chaste Virgin to Christ. I will save them by Jehovah their God;* they are the words of God by the mouth of the Prophet *Hosea*. By whom is it that the Church is saved? Who is it that is our Saviour and Redeemer? We know that the *New Testament* most expressly assures us in very many places, that it is our Lord Jesus Christ.

It would be an easy matter to alledge several other Passages out of the Old Testament, where the True God is most expressly spoken of, which by the Writers of the New Testament are applied to Christ. What think we can be the Design of these Holy Men herein, if Jesus Christ be not indeed that True God? In this case I make no difficulty to assert, that they have deceived us most shamefully, and that their Writings are no better than continual Blasphemies. Pray what is Blasphemy if this be not, to apply to a Creature what is due to the Creator only; and to appropriate to a meer Man, or even to an Angel, those Oracles which the Holy

Ghost hath dictated for the Honour of God alone. What a monstrous Opinion is this, the Consequences whereof turn the Holy Apostles into Blasphemers? As for our part, as long as we shall believe that they were not destitute of Common Sense, nor of the Fear of God; as long as we shall be persuaded over and above this, That their Pens were guided by an Infallible Spirit, we must be convinced that our Blessed Lord, whom they call God, either expressly, or by application of the Prophetical Passages of the Old Testament, *was God indeed.*

The Second Rank of our Proofs respects the Equality of Attributes, and furnisheth us with a new Demonstration in favour of the Godhead of our Saviour. Indeed if we find that the Scripture attributes to our Lord, the very same things it appropriates to the Divine Essence, will it not be manifest that Christ is God? What is it to be God, if it be not to have the Nature of God? Now there is nothing that can be more easily prov'd, than that our Lord hath the Properties of the Divine Nature, and that in such a manner as belongs to God only. I shall make choice of Six of the Divine Attributes, to verifie my Argument: Eternity, Immensity, Holiness, Knowledge, Power, and Mercy. The two first of these Attributes never were, or can be attributed to any created Substance; I mean Eternity and Immensity.

Psal. 102.
26, 27.

Having already in a former Discourse, spoken of the Eternity of Jesus Christ, it would be useless to insist any more upon it, were it a Point of less consequence than it is. Upon that account we esteem it our Duty to enliven your Faith, by quoting the Sacred Author of the *Epistle to the Hebrews*. In the first Chapter he presents them with a strong Motive of perseverance, by the Description he gives them of the Majesty of our Lord, whom he raiseth high above the Angels, and to whom he ascribes Eternity, by applying a Passage out of the 102 Psalm to him; *Thy (the Heavens) shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end.* To understand the true sense of this Oracle, we must search for it at the Fountain-head, I mean, in the Psalm it self; where we shall find it plainly signifies the Eternity of the Divine Nature; not only Eternity to come, but also that which is past. We do not find that the Sacred Author hath added the least restriction to the words of the Text, but attributes them in their whole and entire strength to Jesus Christ.

Christ. Our Saviour therefore is Eternal, with regard to both sides of Eternity.

In running over this *Epistle*, we cannot silently pass over an Argument the Author insists upon in the *Third Chapter*, to confirm Christians in their Perseverance, by the Advantages which raise Christ far above *Moses*: For this person was counted worthy of more glory than *Moses*; in as much as he who hath built the house, hath more honour than the house. This way of reasoning amounts to nothing, if it do not suppose our Saviour to be the Builder of the House. But, saith the Author in the Verse following, *He that built all things, is God*; Jesus Christ therefore is God: Nevertheless it appears, that the Father also is the Builder of the House; for it is said, that Christ, as Son, is over the House of God. But this is easily reconcil'd; for the Father and the Son possessing one and the same Nature, the one is suppos'd to have done what the other did.

Heb. 3. 3.

Proceed we to the seventh Chapter, where we meet with an Emphatical Proof of the Eternity of Christ. The Apostle there teacheth us, that *Melchisedec* is the true Portraiture of our Lord; in this Type I find a *King of righteousness, and of Peace*; and so far the Resemblance is exact: for we know that Righteousness and Peace kiss and embrace each other in the Original. But consider we those other Lineaments that compose the Type; *He was without Father, without Mother, without descent, having neither beginning of days, nor end of life*. This, according to the Letter, cannot be said of any Man: if *Melchisedec* was a Man, he had Father, Mother, Descent, beginning of Days, and end of Life; but nothing of all this is found in the Scripture, where not the least mention is made of the Family, nor of the Birth, nor of the Death of *Melchisedec*, which is very strange; forasmuch as the Holy Ghost hath given us the Genealogy of many Persons much less considerable, how comes it to pass that it hath neglected to give us these particulars concerning the great *Melchisedec*? Why the reason is plain; his Design was to represent to us a Portraiture that might resemble our Lord; *Being made like the Son of God*, saith our Author. The Holy Ghost on purpose suppresseth the Birth and Death of *Melchisedec*, to the end that this Illustrious, Unknown, might the better represent the Eternity of the Son of God, who is *without beginning of days, as he is without end of life*.

Heb 9. 14. In the 9th Chapter we find a new Proof of the Eternity of our Saviour. It is said, that *Christ through the eternal spirit, offered himself to God*; What is this Eternal Spirit here mention'd? It is not the Soul of our Lord that is now here called the Eternal Spirit. Besides, the Soul of our Lord was a part of the Sacrifice it self; whereas the words speak of the Nature that offers, and not of that which is offer'd. Neither is it the Holy Ghost, the Third Person in the Sacred Trinity; he did not offer up our Saviour, but he offer'd up himself; it must therefore have been an other Nature, which our Saviour here calls the Eternal Spirit. The Godhead of Christ perform'd the Priest's Office here upon the Manhood, predestinated to be the Victim for Mankind.

I refer also to this, That Argument which the same Author draws from the Eternity of Jesus Christ, to engage the Christians to persevere in his Doctrine; *Jesus Christ, the same yesterday, and to day, and for ever.* The Apostle by these words renews the Notion he had given them in the beginning of this Epistle; where we have seen, that he asserts the Eternity of Jesus Christ from a Text of the *Old Testament*. Indeed we find the Author had this Eternity in his eye, throughout, to the very end of the Epistle; and 'tis with reference to this, that we must explain this Elogy of our Saviour, which comprehends all distinction of Time past, present, and to come: *He is the same yesterday, to day, and for ever*: which answers to the Explication St. John gives us of the Eternity of the Father: *Grace be unto you, and peace, from him which is, and which was, and which is to come.* And the very same Expression is attributed to Christ by St. John; or rather our Saviour attributes it to himself, in St. John's Revelation: *I am Alpha and Omega, the Beginning and the End, saith the Lord, which is, which was, and which is to come, the Almighty.* Who is it that speaks thus? He of whom it is said in the verse foregoing, *Behold he cometh with clouds, and every eye shall see him*: is the same, who in the following Verse saith, *I am Alpha and Omega, the first and the last*: For St. John having turned himself to see who it was whose Voite he heard, saw Jesus Christ. Our Lord therefore is Eternal.

Immenity is the Second Attribute, by which our Saviour is present in all places at the same time. If it were not so, how could he make good the Promise made to his Disciples: *For where two or three are gathered together in my name, there am I in the midst of them.* It is very observable, that this is the Language of God un-

der the Old Law, where we see, that in several passages he promises to dwell amidst his People. Think we that any one but the Son durst have spoke like the Father? Besides, I will take the boldness to say, that as Grace displays it self in the Gospel, the Son by promising his presence in all places, saith yet more than the Father. The Father assures his People that he will dwell amongst them, and sometimes does even restrain this his Habitation to the compass of the Tabernacle. *They shall make me a Sanctuary*, saith he, in *Exodus*, and *I will dwell in the midst of them*. But our Saviour extends his Promise to a much greater compass, even to a *wheresoever two or three are gathered together in my name, there am I in the midst of them*. As if he had said, That place wheresoever it be, shall be to me a *Jerusalem*, a Tabernacle, a Sanctuary. What can this import less than Immenity, at a time when Grace overflows the whole Universe, without any distinction of People? In all parts of the World our Lord is present in the midst of the least Assemblies, where his Name is called upon. He is in all places at the same time, he sees what is done there, he hears all that is said there, he blesteth those whom he will bless: In a word, he is in all places where he is call'd upon, as God was in the Sanctuary of old. It is well enough known, that when our Saviour promiseth his presence, he means a presence of his Virtue and Influences. Immenity is not the proper subject of a Promise. That which of its own Nature is present in all places, is there, whether he promise it or not; but because our Lord doth promise a presence of Virtue in all places, we have good reason to conclide that he is in all places. This Conclusion is evident; our Saviour could not act in all places, if he were not in all places.

Now-a-days 'tis maintain'd, that we cannot conceive the Existence of God in any place, but by some Divine Operations. God is every where, say they, because he operates every where. Say we the same of our Saviour, he is every where, because he acts every where: *For where two or three are gathered together in my name, there am I in the midst of them*. We need no more than common sense to convince us, that if our Blessed Lord had no other Amplitude but that of his Human Nature, he could never fulfil this great Promise. But still to open a further Light to his Immenity, we need only call to mind his Discourse with Nicodemus in the third of *St. John's Gospel*; *No man hath ascended up to heaven, but both that came down from heaven, even the Son of Man which*

Joh. 3. 13

is in heaven. He is discoursing with *Nicodemus* here on Earth, and at the same time tells him he is in Heaven. This can admit of no tolerable explication, but by means of that Immensity whereby he fills heaven and earth.

These are the two Divine Attributes that are absolutely incommunicable to Creatures. Let us next run over the other Attributes, that are by some way of Analogy communicable to them, but are possess'd by God in the highest degree of Absoluteness and Perfection. I shall not say that our Saviour is Holy, that he is Intelligent, that he is Powerful and Merciful; which are the four Attributes that remain to be examined. Should we say no more than so, all this may be attributed to Creatures. We find amongst them Holiness, Knowledge, Power and Mercy. No body can doubt, but that if we make it evident that our Lord possesseth all these four Perfections as God doth, you will be furnish'd with as many Demonstrations to evince the Divinity of our Saviour.

Our Saviour then is Holy, but so as God is, which we prove from a plain Text of Scripture. The Prophet *Isaiah* tells us in his sixth Chapter, that he *saw the Lord sitting upon a throne*, amidst the Acclamations of the Seraphims, who cried one to another, and said, *Holy, holy, holy, is the Lord of Hosts*. Would you know who this Lord, or rather *Jehovah*, is, to whom they give the threefold Compellation of Holy? St. *John the Evangelist* will resolve you; who tells us in the twelfth Chapter of his Gospel, that *Isaiah* spake of our Saviour. *These things said Esaias, when he saw his glory, and spake of him.* Some have been of Opinion, that *Isaiah* was condemn'd to Death, because he had presum'd to say, That he had seen him who was invisible. This seem'd to be a meer piece of Blasphemy; but what can be imagin'd more abominable, than that which St. *John* tells us here, if our Blessed Lord be not indeed the King, the Lord of Hosts, the Holy One of Israel? Let us make no scruple to believe the Beloved Disciple, who repos'd himself on the Breast of the Son of God: Trust we the piercing sight of this Eagle, who took so near a view of this glorious Son? Rely we upon the Testimony of an Evangelist, whose end in writing his Gospel, was to prove that Jesus Christ is the Son of God. It is he assures us, that he whom the Seraphims with so much Humility adore, crying to one another, and saying, *Holy,*

ly, boly, boly is the Lord of Hosts, was no other than our Blessed Lord.

We say further, That he hath Knowledge also, but as God. He knows all that God knows : Remember always that we speak of the Son of God. We know that the Son of Man had a Knowledge which encreas'd by degrees, and what is more, that he did not know all things : *No man knows that hour*, saith he, *no not the Son of Man*. This is true of the Son of Man, or of the Human Nature of our Saviour ; but the Son of God, the Divine Nature in our Saviour, knew that which the Son of Man knew not. The Son of God knows all that God knows, that is all things : St. Peter tells us as much ; *Lord*, saith he, *thou knowest all things, thou knowest that I love thee*. This Knowledge is Universal ; and to take a view of it that way, where with one cast of the Eye, you may discover it to be the Knowledge of God ; we need only to observe, that the Eyes of our Lord pierce to the very bottom of Man's Heart. *Thou knowest all things, thou knowest that I love thee*. St. Peter's Heart was not the only Heart that was known to Christ : *All things were naked and open before him* ; *Lord, thou knowest all things*. The Proposition is general. The Scribes and Pharisees, those Hypocritical Professors, could not hide their most secret Thoughts from him ; this Truth appears from many passages of the Gospel. To Cite only one place, which by reason of its generality, comprehends all the rest ; we need only take notice of what St. John saith towards the end of the Second Chapter of his Gospel : *But Jesus did not commit himself unto them*, saith he, *because he knew all men, and needed not that any should testify of man ; for he knew what was in man*. Joh. 2. 24. 25. The Case here mentioned is not that of a Prophet, to whom God discovers the Heart of some particular Man. The Knowledge which the Gospel ascribes to our Saviour is Universal, no Heart escapes him. *He knew what was in man*. A Knowledge that God in a most peculiar manner appropriates to himself in several places of the Old Testament. *I know, my God*, 1 Chron. 29. 17. *that thou triest the heart*, said David towards the latter end of his Life. *I the Lord search the heart, I try the reins*, saith he himself by Jerem. 17. 10. the Mouth of the Prophet Jeremy. Let us read to the end of the Verse ; *Even, continues he, to give to every man according to his ways, and according to the fruit of his doings*. 'Tis God that speaks here, and he speaks as God ; he speaks like himself. Never did any Prophet speak thus. And yet this is the very passage our Lord

Rev. 2.23. Lord ascribes to himself in the Revelation, speaking to the Angel of the Church of Thyatira ; *And all the Churches shall know that I am he which searches the reins and hearts ; and I will give unto every one of you according to your works.* Words that make it evident, that our Saviour declares expressly, that it was himself that spake in *Jeremy*, and that the Knowledge of the Heart of Man belongs to him in chief.

Joh. 5.19. The Fifth Attribute whereby we learn to know the Divine Nature of Christ, is his Power, He is powerful, but so as to be powerful as God ; he is the Almighty. In Virtue of this power, the Son doth all that the Father doth. *What things soever the Father doth, these also doth the Son likewise.* Doth the Father raise the Dead ! So doth the Son also, *he quickneth whom he will.* Doth the Father create the World ? The Son doth so likewise. Which two instances shew us the extent of the Father's Power : Indeed we cannot conceive any greater, than that of restoring Life to the Dead, and that of creating such a World as this is, and yet both these belong to our Saviour.

In the first place, he hath raised the Dead ; but have not others done the same Miracle ? *Elijah* and *Elisha* in the Old Testament ; and the Disciples of our Lord in the New, have not they also raised some that were Dead, who for all that, never pretended to be equal with God. True it is, that *Elijah* and *Elisha* each of them raised a Child to Life, but with what pains do they work these Miracles ? God makes them sweat for it, that it might appear that these Saints were but Men. *Elijah stretcheth himself upon the child three several times, and cries to the Lord.* *Elisha* not being able to do any thing by the Ministry of his Servant, comes himself into the room where the Child was. The Prophet lyes upon the Child, and puts his Mouth to the Childs Mouth, and his Eyes upon the Childs Eyes, and his Hands upon the Childs Hands, trying to restore Life and Heat to the Child ; but for all this the desired Effect doth not follow ; he goes up and comes down, and after having several times stretched himself upon the Child, at last by the Blessing of God, the Child begins to shew some signs of Life. Was this the way our Saviour took to raise the Dead ? Being touched with Compassion for the Widow of *Naim*, whose only Son was carried forth to be buried, our Saviour saith to the Dead, *Young Man arise* ; and that word did the thing without any more ado ; neither said he more in raising to Life the Daughter of

of the Ruler of the Synagogue, but *Damsel arise* ; and *Lazarus* was raised with this word, *Lazarus come forth*.

There is no need to insist upon the Resurrections wrought by the Disciples of our Lord, for they being performed in his Name, were to be attributed only to the Efficacy of his Virtue. Besides these particular Resurrections which prove the Omnipotence of our Lord, we ought also to consider that he attributes to himself the Resurrection of all Believers. All he did here upon Earth was but a Scantling of what he shall do one day, by commanding Death to give up her dead, after that their dissipated Dust hath been carried by the Wind to the utmost Corners of the Universe. *He that believes in me, saith he, hath eternal life, and I will raise him at the last day.* Is this the Stile of a Creature ? Pursuant to this Promise, several times repeated in the Gospel, *St. Paul* saith to the *Philippians*, as if he would prove to them, that Christ is equal to God his Father, that Jesus Christ shall change our vile Bodies, and make them conform also to his glorious Body, *by that power whereby he is able, even to subdue all things to himself.* See here the Omnipotence of our Saviour express with the greatest plainness that may be. Phil. 3. 21.

In the second place, I asserted that Christ had created the World. He hath created all that we see, and all that we do not see, for he is the Creator both of Angels and Men, the Creator of all things ; *without him nothing was made that was made.* Let us make use of *St. Paul's* Expressions ; *For by him were all things created, that are in heaven, and that are in earth, visible and invisible ; whether they be thrones or dominions, or principalities, or powers, all things were created by him, and for him.* These words are so full and strong, and are alone sufficient to prove that our Lord is equal in power with his Father. Col. 1. 16.

The last Attribute wherewith we evince the equality which *St. Paul* attributes to our Saviour, or rather which our Saviour attributes to himself, is that of Mercy. We can no sooner have any little knowledge of the Mystery of our Redemption by Jesus Christ, but we must acknowledge that our Redeemer is merciful, in a manner that doth not belong to any but God. Was it not he himself, think we, to whom *Moses* said, *The Lord, the Lord God, merciful and gracious.* This great Lawgiver had a desire to see God ; *I beseech thee, said Moses, shew me thy glory* ; and God's answer was, *I will make all my goodness pass before thee* ; where by
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Exod. 33.
& 34.

the way we may observe to our great comfort, that the Lord intimates to us, that his Goodness is his great Glory. And afterwards he informs *Moses*, that no Man can look God in the Face : *Thou shalt see my back parts*, saith he, *but my face shall not be seen*. What may be the meaning of this Expression? The Interpreters are generally agreed, that this signifies, that God cannot be seen but by and in his Works ; and that the Mysterious Reasons of his Conduct are not discerned. Thus far this Explication is plausible enough ; but yet this is not enough, except they comprehend in these his Works, the Works of Grace. Indeed those are chiefly here intended ; *I will make all my goodness pass before thee*. Wherein, I pray, consists all the goodness of God ? Why, it is all concentrated in the Mystery of the Death of Christ. When *Moses* had a glimpse of this Infinite Goodness, when the Crucified Jesus was pourtray'd before the Eyes of *Moses*, then it was that he cry'd out, saying, *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth*. And indeed, who would not do as much, at the view, (tho a distant one) of the Mercy of the Son of God, *who being in the Form of God, nevertheless emptied himself*. Christ's Mercy alone is sufficient to demonstrate him to be the true God.

God only is good in that manner, because he who said to our Lord, *Good master what shall I do to have eternal life* ; did not comprehend this Truth. Our Lord saith to him, *Why callest thou me good ? There is none good but God* ; thou who dost not know that I am God, why dost thou call me good ? Yet our Lord, who very well knew his own Rights, gives himself that Title, *I am the good shepherd*, saith he in the Tenth Chapter of St. *John* ; according to the Principle of our Saviour himself, it might have been told him, Why dost thou call thy self good, *there is none good but God* ; but knowing very well what he was, he made himself equal with God in goodness.

The whole Gospel is full of the Traces of that Mercy, which our Saviour hath exercised in chief. You have already seen this, in that he pardons sins, not as Ministers do, by way of Declaration, but as God, by an absolute and independent Authority. The manner of St. *Paul's* wishing Grace, is also an evident proof of this Truth : *Grace be unto you, and peace from God our father, and from the Lord Jesus Christ*. This is the common Seal of St. *Paul's* Epistles, by which he renders an Authentick Witness to our Saviour's

viour's Divinity. The Christians who had been Educated in the Jewish Religion, and thereby accustomed to hear nothing more frequently spoken of than the Blessing, the Peace, and the Grace of God, could not understand it otherwise. An Apostle would have been better advis'd than to wish them Grace proceeding elsewhere than from God. This Grace alone is sufficient for us. The Scripture never tell us of the Grace of Angels, or of Men. Where is there any mention made in form of wishing the Grace of *Abraham*, or that of *Moses*, or *St. Peter*, or *St. Paul*? The Church lives only by the Grace of God; inasmuch that this Salutation, *The grace of our Lord Jesus Christ be with you*, is an excellent proof of the Divinity of our Great Redeemer. He is therefore, as you see, equal to his Father in Eternity, in Immenity, in Holiness, in Power, and in Mercy. And what is the result of this Equality but this, that our Lord possesseth the Attributes of the Divine Essence, and enjoys the Honour that is incontestably due to that Essence? This is the third Head whereby we prove, that Jesus Christ is equal with his Father.

That which at first put us upon the Meditation of this Article, is that Honourable Rank our Saviour holds in the Scriptures. In that Sacred Book where every thing is in its proper place, and where nothing that is created, is made to go hand in hand with God; and yet there we ever see the Son always join'd with his Heavenly Father; *Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost.* These John 5. 7. are Texts where we see these three Adorable Persons rank'd in one Line. St. Paul blesseth the *Corinthians* from the Son, even as from the Father. *The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all.* 2 Cor. 13. 14.

A remarkable passage indeed, where we find the Son even nam'd before the Father, which yet we find also in many other passages. But why is the order here inverted? To make it appear, say the Fathers, that the order of names does not import a Subordination of different Natures. The Father, Son, and Holy Ghost, are only one Divine Nature; and therefore it is that the Scripture sometimes placeth the Son above the Father. Can we imagine that that Sacred Record would ever have committed such an absurdity, if the Son had been no more than a Creature? I appeal to any Man, who hath in the least degree favour'd the Spi-

Gal. 3. 1, 2.
2 Thes. 2.
16.

rit of Scripture. What think we of such a speech as this, The Grace of *Moses*, and the Love of God be with you all? Or of this, *Joshua*, call'd to be a Leader of *Israel*, not of Men, nor by Man, Gal. 1. 1: but by *Moses*, and by God; or of this, Now *Moses* and God comfort your Hearts. I appeal to any one, whether it be not prophane to talk at this rate; and yet do but put the Name of Jesus Christ instead of *Moses*, and we shall find all these passages word for word in the New Testament. This is an observation rais'd from the Son's being sometimes named before the Father; but tho the Son had been continually plac'd in the second rank, as indeed commonly he is, yet the Argument for all that continues in its full force. The Son would never have been join'd with the Father in the Scripture, if the Son had been a Creature, because he would have been infinitely inferior to him; neither would the Scripture ever have suppress'd this distance, by ranging the Father and the Son together in one Line, and placing them on one and the same Throne. Is not this to tell us plainly and openly, that both of them possess the same undivided Nature? This is the Honour the Holy Ghost hath given to the Son of God in the Scriptures. See we now what Honour we Men ought to render to this Son, who is our Master and Saviour.

Worship is as it were the shadow of the Godhead, let us thereby take the height and elevation of the Lord we are to worship. To this purpose let us lay this down for a Principle, That the Glory of Adoration belongs to none but God alone. Should I go about to prove this Truth from the Old Testament, I should be fain to take in the Testimony of all the Prophets. They have all of them in the most smart and lively terms express'd the Jealousie of God, for any Divine Honours exhibited to Creatures. We need but cast our Eyes upon the Old Testament to be fully convinc'd thereof. It being indeed no other than a perpetual Commentary upon the First Commandment, *Thou shalt have no other Gods before me*. There never was any the least variation or contest in this point. Never did the Prophets patiently endure to see Men worship any other gods, save him alone who hath created Heaven and Earth. These Holy Men unanimously declare, that to him alone belongs the Glory of Adoration. No Creature at all is to be worshipp'd, neither Stars, nor Plants, nor living Creatures, nor Men, nor Angels. Men indeed have sometimes been called gods, as we have already taken notice. *Moses* was instead

instead of God to *Aaron*; and Judges are called gods; we also find this name given to Angels in some places; but this name given by way of Metaphor doth not import Adoration; *Aaron* did not adore *Moses*; neither did *Israel* adore their Judges, or the Angels; for this is the glory of God only, and he hath sworn he will not give his glory to another.

Neither hath this point of Divinity been alter'd under the New Testament. It is none of those Mosaick Rites, that were to cease as soon as the fulness of time was come. God is always God; and if we may so say, he never was more God, than he is at present; or to soften the Expression, he never more appear'd God than in the Manifestation of Grace. Herein he hath made all his Goodness to pass before us, and consequently he never more deserv'd to be only worshipped. Shall we suppose then, that under a Dispensation, where by a new Effusion of Grace he hath deserved an accession to his former glory of Adoration, that he is become unconcern'd for that glory, whereof formerly he was so Jealous? And to that degree, as to set a Creature at his Right Hand? A Creature plac'd on God's side, is something that is contradictory: Let us set every thing in its proper place. God always abides alone in the Throne, and the Creature at the foot of it.

But without having recourse to Reasoning, which inform us that the glory of God, is an unalienable Right and Possession; the Holy Scripture assures us, that under the Gospel, as well as under the Law, the glory of Religious worship belongs to God only. We know the answer our Lord return'd to a Creature that would fain have been ador'd; *Thou shalt worship the Lord thy God, and him alone shalt thou serve*. This answer is good at all times. The Apostles use the same Language as their Master; they say in more places than one, and more ways than one, *To the only wise God be honour and glory for ever and ever, Amen*. When St. Paul sees 1 Tim. 1.
Men about to worship the Creature, he points them straight to Rom. 16.
the Living God; *We preach unto you, that ye should turn from these 27.
vanities to the living God*. 'Tis to him alone that your Homage of Acts 14.
right is due. 15.
When the Apostle represents to the Galatians the excess of that Corruption wherewith they were infected before their Conversion; he tells them they served *those things which by Gal. 4. 8.
nature were no gods*. It is then, according to St. Paul's Judgment, a great Sin to serve that which is not God by Nature. If there-fore

fore I find, that St. Paul obligeth me to worship any Being; I may have good reason, according to the Opinion we have of him, to conclude, That this Adorable Being is God, and God too by his Nature. For it is not lawful for us to worship any Being, save God alone. Let us learn this from the *Revelations*; that Book wherewith the Holy Ghost hath been pleased, as it were, to seal up the *New Testament*. He that preacheth this Doctrine, is an Angel; one of those Spirits that are well inform'd how things are carried in Heaven; I say it is an Angel that teacheth us, that God alone is to be worshipped. St. John falls down to worship before the feet of the Angel, *See thou do it not*, saith he: And why not? *for*, adds he, *I am thy fellow servant*. Conclude we then; That whatsoever is bound to worship God, cannot be an Object of Adoration; Who then is it that we are to adore? *Worship God*, saith the Angel. God only deserves the Honour of Adoration under the *New Testament*, as well as under the *Old*.

There is no solid Reasoning in the world, if after having established this Principle, I may not conclude thence, that our Blessed Saviour is God, with respect to one of his Natures, seeing the Gospel makes it our Duty to worship him. Will it be necessary to prove that this Adoration is a Worship practis'd and prescrib'd by the *Apostles*? Why we need but open the Books of the *New Testament*, and we shall meet with the Proof of it; You will see the *Apostles* themselves, and many other Believers, worshipping the Lord, without the least check from him, or saying to them, *See thou do it not*. Let none wrangle here about the Word Adoration. They take Jesus Christ for the Son of God, and they adore him under that Notion. He hath never rejected, or disowned this Worship, but hath received it as a Tribute due unto him.

We meet with a Character in the Stile of Sacred Authors, which puts the Divine Adoration we owe to our Saviour, out of the reach of any manner of Contradiction. They are wont to interrupt their Stile by Doxologies to the Honour of God. And the same they do to our Saviour, and in the same Terms, and that in several places. *That God in all things may be glorified, through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.* They are the words of St. Peter: *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father; to him be glory and dominion for ever and ever. Amen:* As St. John expresseth himself in the beginning of his Revelation.

velation. What are we to conclude from hence, that the *Apostles* make use of these kind of *Doxologies* to the honour of *Jesus*, but this, That he is truly equal with his Father, and that they honour him after one and the same manner? Pursue we this Point a little farther, and examine more particularly wherein this Adoration doth consist, that so we may be the better inform'd what the Eminency of his Divine Nature is.

In the *Chapter* that hath furnish'd us with our *Text*, we see that our Lord hath a Name above every Name, that at the Name of *Jesus* Phil. 2. 9, every knee should bow, of things in heaven, and things in earth, and things 10. under the earth. Thus it is that the *Scripture* Language expresseth the whole Universe of things: All things must bend the Knee to *Jesus*, which yet is not to be understood of those five Letters, as if that Name did merit a more singular veneration, than the other Names of our Saviour. The Custom which hath been introduc'd of bowing themselves at the pronounciation of the Name of *Jesus*, is not founded upon these words of *St. Paul*, but only because the Christians thought it necessary to make this Mark of Respect, the Test of their Belief in his Divinity. So that indeed it is to his person that we owe the honour of Genuflexion. Every thing must bow before our Lord; *He hath received a Name above every Name, that at the Name of Jesus every knee should bow.*

We have an excellent Explication of those words in those Passages of *Scripture*, where we see that in our *Christian Religion* all things must be done in the Name of *Jesus*. Nothing can be imagin'd greater than this Honour: *Christians* are baptized in this Name; they believe in this Name; they work Miracles in this Name; they are justified in this Name; they meet together in this Name; they pronounce their Deliberations in this Name; they preach in this Name; they suffer for this Name; they pray in this Name; they return Thanks in this Name; and in one word, to make use of the words of *St. Paul*, *Whatsoever they do in word or deed, they do all in the Name of the Lord Jesus*. I demand therefore, Whether ever any Creature was thus glorified in *Israel*? Is it not notorious that the Name of God only, was named amongst that People? no other Name was heard of amongst them in their Church, but the Name of God only: They did not swear, but by the Name of God; they did not bless, but in the Name of God; they heard of no Deliverances, but in the Name of God; they glorified no other Name but that of God only. What therefore must we conclude him to be, whose Name must

must be celebrated under the New Covenant ; that is, throughout all the Earth, as the Name of God was under the Old Covenant ; that is to say, in a very small Corner of the World ? The Father allows the Son to be glorified more than he himself hath been ; as it were to make an amends to the Son for his Subordination, under which he appears with regard to the Father. Whatever it be, the Name of the Son holds a Sovereign Rank, and not that of a Prophet or Ambassador. These Deputies do all things in the Name of the Sovereign who hath deputed them, not in their own. Wherefore, since the Name of Christ is made use of every where, it is an uncontestable Mark that he is Master, that he is King, that he is Sovereign ; yea, that he is God blessed for ever. Let no body reply here, That all this was done in time. I am not afraid to assert, God can constitute no Sovereign in his Church, because in doing so, he must renounce the unalienable Right of his Nature, which admits no Peer, neither in Heaven, nor on Earth : But the Name of Jesus Christ hath been thus elevated, because according to one of his Natures he is the Son. This is a Mytery he himself opens to us ; when after having said in the 11th Chapter of St. Matthew, *All things are delivered unto me of my Father* ; he adds, to shew that he had received this Power because he was the Eternal Son of God, *And no man knoweth the Son but the Father ; neither knoweth any man the Father save the Son.* We shall have occasion once more to speak of this matter. But we proceed now to a more particular enquiry, wherein the Worship we owe to Jesus Christ our Lord doth consist.

Matt. 11.
27.

There is no question but that *Genuflexion*, and bowing of the Body, are comprehended in the sense of these words ; but they extend yet further ; they signifie all the Worship we owe to the Godhead. This is the Signification they have in the Prophets whence they are taken ; *I have sworn by my self, that unto me every knee shall bow*, saith God by the Prophet *Isaiah*. All the kinds of Adoration are express'd in this manner of speaking ; Prostration of the Body, humiliation of Soul, and even the total Annihilation of Man : All this is due to our Lord. I will not insist upon the Bowing, or Prostration of the Body, because that is the least part of Worship, and to speak properly, is no more than a sign, and a variable one too, of the true Adoration ; for we may adore without kneeling. The Church of old prayed standing for some time. So that we shall add no more concerning the Adoration of the

Isa. 45. 23.

the Body, save only this, that we owe our Body to Jesus Christ, as to that God who hath created it.

As for the Soul, which is the true Principle of Worship, let us conceive all the ways whereby it is capable of adoring God, all these she owes to our Saviour Jesus Christ. This is that we must prove by Scripture, that we may not assert any thing with relation to this Mystery, without the information of this Infalible Guide. Sacrifice, and Trust or Confidence, honour God as Sovereign. In Sacrifice we offer all to God; in Trust and Confidence we expect all from him. Under the Old Law God reserv'd this double Honour to himself; there was no Sacrificing, but to him; no trusting or confiding, but in him. All this is transferr'd to our Saviour. As to Sacrifice, we cannot now look for any other than that of Prayer, since the time of Bloody Sacrifices is ceased. The Sacrifice of Prayer is much more worthy of God, than the Blood of the Ancient Sacrifices. This new Sacrifice we owe to our Lord. *St. Stephen* dies, after having offer'd up this Sacrifice to our Saviour; *Lord Jesus receive my Spirit*, cry'd that first Martyr. It was with this Sacrifice that *St. Paul* began his Christian Race: For *Ananias* in declaring to him what he was to do, in order to obey him who had stopt him on his way to *Damascus*, saith, *Why tarriest thou? arise, and be baptized, and wash away thy sins, by calling on the name of the Lord.* The entrance of the Proselytes into the Jewish Church was by Circumcision, by Baptism, and by Sacrifice. Circumcision was now ceased; so that there remained nothing necessary for *St. Paul's* admittance, but Baptism and Sacrifice; and accordingly he is baptized, and for his Sacrifice he calls upon the Name of the Lord. This piece of Worship is so essential to Christianity, that the Christians are described in several places, by those that call upon the Name of the Lord. The time is come, that *whosoever calls on the name of the Lord, shall be saved*: Words quoted from the Prophet *Joel*, and apply'd to our Saviour. In *Joel* they plainly belong to God: And what did *St. Peter* and *St. Paul* think of, when they apply'd them to our Lord, if he be not God? *St. Peter*, upon occasion of the *Pentecostal* Miracle, saith, that that was a fulfilling of the words of *Joel*: And *St. Paul*, to shew the necessity of the preaching of the Gospel, grounds his Discourse upon these words: *Whosoever shall call upon the name of the Lord, shall be saved.* How then, saith he, shall they call upon him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall

Acts 11.
16.

Acts 2. 21.
Joel 2. 32.
1 Cor. 1. 2.

Rom. 10.
13, 14.

shall they bear without a Preacher? This therefore shews at the same time, that we are to call upon Jesus Christ, and to call upon him as God.

Confidence or Trust is the Second Branch of Divine Worship. God, and God alone, was the Hope of *Israel*, the Hope of *David*, the Hope of all the Saints under the Old Law. Not because God at that time did not make use of any means to deliver his People; for it is plain there were Temporal Deliverers; there were *Moses's*, *Gideon's*, *David's*; but forasmuch as these were only Instruments in the hand of God, they lifted up their eyes to the first Cause of their Deliverances; and therefore said to God, Thou alone art my Trust, and my Rock. If our Lord Jesus had only been a second Cause in the Work of our Redemption, had he been no more than a Creature sent to save us, we need not make any difficulty to say, There would have been no more ado about him, than about those Deliverers of old; neither would the Name of our Saviour appear every where with that Divine Magnificence, as it doth in the Gospel. Why, how is it that the Gospel Honours Christ neither more nor less than God was honour'd under the Old Law? Christ is the Hope of the New *Israel*. See what the Apostle saith in the Epistle to the *Romans*, *There shall be a root of Jesse, &c. and in him shall the Gentiles trust.* He is therefore the Hope and Confidence of the *Gentiles*, he is the Hope of all Christians. *If in this life only we have hope in Christ*, saith St. Paul, *we are of all men most miserable.* Christ is called our Hope. Paul an Apostle of Jesus Christ by the commandment of God our Saviour, and of the Lord Jesus Christ, our Hope: So St. Paul begins his Epistle to *Timothy*. Elsewhere Christ is called *the hope of Glory*, or the glorious Hope. Let us add to this, all those passages which enjoin us to place our Faith in Jesus Christ; and all those that forbid us to put our confidence in the Creature, and we shall have a demonstration capable to convince us, That our Lord and Saviour is God Blessed for ever.

Why is all this honour put upon him? Why, because he is God; we have no other reason, there can be no other reason for it. We Sacrifice to him because he is God; we put our confidence in him because he is God. This reason is contained in the words of St. Paul, *Wherefore God hath given him a name above every name.* That is as much as to say, because Jesus Christ is God, and because he hath emptied himself for this complicated Cause, a name above every name hath been given unto him. We must refer these words,

wherefore,

wherefore, or for this Cause, to all that went before: Christ being in the form of God, thought it no robbery to be equal with God: nevertheless he emptied himself: Wherefore &c. That is to say, because he was equal with God, and because in his Incarnation he was willing to make himself equal with man; for this double Cause a Name hath been given him above every Name. Let us take heed of believing, that all the Glory of Christ is the fruit of his Humiliation; before ever he was made Man he had his Glory: Now, Joh. 17.5. O Father, glorifie me with the glory which I had with thee before the world was. Christ was God from the Beginning; In the beginning was the Word, and the Word was with God, and the Word was God. John 1.1. He was God, therefore, before ever he emptied himself, and as such, John 1.14. he had his Glory, the glory as of the only begotten of the Father.

True it is, there is a Glory which he began first fully to enjoy after his emptying of himself; this is the Glory of the Mediator; a Glory which he entred upon at the time of his Incarnation, and which shall end on that Solemn day, when he shall deliver up the Kingdom to his Father. This Transient Glory is owing to Jesus Christ's emptying of himself, considered as the Abasement of God-man. The Glory of this Mediator is too great to be deriv'd to any mere Creature. He was God, and he became Man; for this double Cause a Name is given him above every name. It is not only because he is God, nor only because he was Man: Join them both together, 'tis because being God, he was made Man, that he is thus highly Elevated. The Godhead is the spring of this Merit, the Humanity is the way of it. If he had not been God, he would not have been great enough to be our Mediator with God; and had he not been Man, he would not have been low enough to be a Mediator with regard to men: Had he been nothing but God, he would not have been known, he would have had no Name; this is the Reason: He being the Second Person in the Trinity, the Father, who had reserved to himself the Government of the world, would have enjoyed the Worship of men, and the Word would have been Adored only in a hidden and implicit manner. It was agreed therefore between the Father and the Son, that the Son should come down to Redeem men, and that in consideration thereof, he should openly enjoy their Worship. This was executed accordingly, Christ united to himself a Victim, which he hath given up for us unto Death. He must therefore in virtue of this Treaty, receive a Name, and together

with that Name, the Adorations of Mankind. Refer we therefore this Worship radically to the Divine Nature, which alone deserves Adoration; and by way of instrument, to the Victim, which the Word hath honoured by his Incarnation. *Wherefore be bath also given to our Lord a name above every name, that at the name of Jesus every knee should bow.*

Isai. 45.
23.

Rom. 14.
11.

St. Paul in these words, alludes to that passage of the Prophet *Isaiah*, where God saith, *Unto me every knee shall bow, and every tongue shall swear.* It is observable also, that St. Paul makes use of these same words in the Epistle to the *Romans*, to prove that we must all appear before the Tribunal of Christ: *For it is written, saith he, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* Christ therefore is that Lord, who in the Old Testament Swears that all shall humble themselves before him. This is the conclusion, that every man will infer from hence, who believes that St. Paul understood the Prophet *Isaiah*. It is time to draw to a Conclusion after having shewed very clearly, That seeing Christ bears the Names of God; seeing he possesseth the Essence, or the Attributes of God, and that he enjoys the Worship that is due to none but God, he could not think it any Robbery to make himself Equal with God.

I shall conclude this Discourse with Four Reflections, the importance whereof is such as may well challenge a moment more of your attention: The first Reflection is, That by denying the Truth we have been here confirming, we make of the Bible the strangest Book in the world. We believe, and we have great reason to believe, that never was any thing so excellent seen by men. It is a work by which all Parties maintain themselves, and throughout the whole of which we see nothing else but traces of the most profound Wisdom. Both the Testaments correspond with the most exactest Symmetry; the Old is made for the New, and the New for the Old. All the designs of the Holy Ghost agree together, neither is any thing of contradiction to be found in them. But we shall not find this to be so in the case of the Hypothesis we here oppose. For that supposed, this Sacred Book appears a quite other thing. The Old Testament hath scarcely the least correspondence with the New: We find nothing but thwartings and contradictions between them, and it cannot in the least seem strange to me, that those who embrace this Notion are so near neighbours to Irreligion. The Old Testament commands

mands us in exprefs terms to Worſhip nothing but God, that we muſt put our confidence in none but God, that we are not to Hope but in God. Let us not cavil about words, I mean the Sovereign God who hath Created Heaven and Earth: The New Teſtament, if Jeſus Chriſt be not God, overturns all this. This ſuppoſed, 'tis evident that our Saviour came not to fulfil the Law and the Prophets, but utterly to confound and deſtroy them.

Let us ſpeak only of the New Teſtament. Bleſs me ! what a Book ſhall we have of it, if Jeſus Chriſt be not God ? 'Twill be nothing elſe but a medly of Contradictions, Snares and Blaſphemies. On one hand we find in it many Paſſages wherein Idolatry is condemn'd, and elſewhere as many where it is commanded : Theſe are the contradictions. We meet with Paſſages every where that invite us to Adore the Lord Jeſus, theſe are the Snares, and terrible ones too. Divine Providence took care to hide the Body of *Moſes*, leſt it ſhould have been made an object of Worſhip. But the Providence of the New Teſtament will be very different, it makes us every moment to meet with Chriſt under ſtrong appearances that ſolicite our Adorations, without ever cautioning us with a *ſee thou do it not, worſhip God*. The New Rev. 22 9; Teſtament is full of Ancient Oracles pronounced to the honor of the Living God ; it is clear as the Sun at Noon-day, that the Applications the Apoſtles make of them, are mere childiſh Triſlings and Blaſphemies, if our Saviour by one of his Natures be not that Living God whom the Prophets worſhipp'd. But then grant but the Divinity of our Lord, and all thoſe fogs and dark clouds are diſſipated ; and you will meet throughout the whole New Teſtament neither contradiction, nor Snare, nor Blaſphemy. The Holy Ghoſt is always firm and unalterable in the execution of his deſigns ; he propoſeth Jeſus as the Object of Human Worſhip, becauſe he is God ; this ſolves the Contradictions, this turns the pretended Snares into Arguments of Piety ; this changeth the Blaſphemies into juſt and due applications of the Ancient Prophetical paſſages.

Were it not ſo, the Holy Ghoſt would have taken a quite different method to inſtruct us ; it would have been ſo far from leading us on the brinks of the Precipice, it would have kept us at the fartheſt diſtance from it ; in a thouſand paſſages it would have ſaid to us, Take heed of taking Jeſus Chriſt to be God. But why, ſay they, ſhould not the Holy Ghoſt ſpeak magnificently of that

that Redeemer, to whom we are so vastly obliged, and whom Providence hath raised to such an extraordinary degree of Glory? For that very reason, say I, the Holy Ghost ought to speak with more reservedness of the Glory of Christ. The greater he is, the more danger of his being taken for a God. His very greatness makes us stand the more in need of Preservatives. The Blessed Virgin is without doubt the most Glorious of all Women. What hath the Holy Ghost done, to prevent others from adoring her? He hath to this end scarcely mentioned her in the Gospel. Set but aside the History of the Birth of our Saviour, where this glorious Virgin makes a necessary Personage, we meet with her no more, except it be on some few occasions, where commonly she appears with some Circumstance or other, proper to check the desire any one might have to worship her. In the rest of the Scriptures, there is not a word of the Blessed Virgin. The *Acts* of the Apostles, except what is said in the Chapter, and the Epistles, make no mention of her at all. The reason of this silence is apparent; It was necessary for to draw a Vail, as it were, over the Blessed Virgin, lest the Christians might be tempted to worship her. The more glorious she is, the more need there is to take care to hide her. The case would have been the same with our Divine Redeemer, if he had not been God; the excess of our Obligations to him, and the Glory of his Exaltation, oblig'd the Holy Ghost not to speak of him; or at least, seeing it was not possible to Preach his Doctrine without speaking of his Person, to make use of such Expressions, as might make it evident, that he is not God. It was necessary in most express terms, and on several occasions, to tell men, This Jesus whom you worship, is not God for all that. I say, it was of absolute necessity to declare this with the greatest clearness and plainness of Expression imaginable. But instead thereof, the Holy Ghost proposeth him to us as God, without the least Caution or Preservative; we believe we have prov'd this to you by most clear and self-evident places of Scripture, which tho they were doubtful, would for all that be of great force, because whosoever acknowledges the Wisdom of the Holy Ghost, easily perceives that he would never have deliver'd any thing like it concerning the Godhead of our Saviour, if he had not been God indeed. The Equivocal Expressions that had a favourable sense, and a sense contrary to his Divinity, would have been too dangerous in this Case. The Wisdom of the Holy Ghost would

would never have thought fit to have made a Representation so proper to delude us; what shall we say then of so many places, where without any the least Equivocation, we see the Divine Glory of Christ shining forth to us? it is not one Text of Scripture fetch'd out of a Corner that we insist upon, but there are a thousand such Passages scatter'd up and down the Bible, which both in the letter and the sense of them, assert the Divinity of our Saviour. Neither can any thing be said in this Case, but this, that the Holy Ghost was willing to deceive us; and if he hath deceived us, it is an innocent Error, and for which we shall not be responsible at the last day. Yea, the very Enemies of the Godhead of Christ leave Heaven-gate open to those that believe the same. It cannot be denied, say they, but that there may be Salvation for those that worship the Man-god. On the one hand it appears, that they adore nothing but what is adorable; for the very Enemies of Jesus Christ profess to adore him. And on the other hand, they are sensible that the Doctrine of his Divinity is sufficiently confirmed in Scripture at least, to justify the belief of the Orthodox. So that upon this account they do not doubt of their Salvation; why then should any condemn them? If they adore nothing but what is indeed adorable, their Error will only be in Speculation. If they believe nothing but what the Holy Ghost makes them to believe by his way of speaking concerning Christ, conclude we this Reflection, The Holy Ghost neither can deceive, nor can be deceived; it will be our Glory to follow him always, for he cannot guide us but in the way of Truth.

The second Reflection upon the Difficulties that are made about this Mystery, we have explained to you. There are three sorts of Difficulties raised against this Doctrine of the Eternal Godhead of Jesus Christ: Heart-difficulties, Wit-difficulties, and Scripture-difficulties. By Heart-difficulties, I understand that repugnance we find in our selves to receive revealed Truths with a ready and teachable frame of Heart; this is that Temper the heart of Man hath received from the impressions of Sin; whatsoever comes from Heaven is suspected, tho' indeed there be no other reason to suspect it, save only this, because it comes from Heaven. The Experience of all Ages is but too notorious a proof of this sad Truth. The most certain Revelation hath been disputed, neither is there any thing so clear in Revelation that hath

hath not been contradicted. To prove this, I will not expose to your view the profane Persons, and Hereticks of the Ages past; this scandalous Procession would only serve to afflict you. Heaven, saith it; and this is sufficient for man to contradict it, to doubt it, to deny it. It may be that considering the matter with more attention, we shall find that men put themselves in an ill Humour against Revelation, because they find in it those Moral Precepts that do not at all comport with the corruption of their heart. They criticise the Doctrine, that they may have a pretence to shake off the Yoke of its commands; they controvert the Precept to justify their Libertinism. I make no question at all, but that a part of those Clouds some Men meet with in the Mystery of the Divinity of Christ, do proceed from the Vapours of a corrupt Heart. They question the Glory of that God, whom they have no mind to obey. I have nothing to say against this first sort of Difficulties, neither need I; since no body dares put them in form, why should I take up time to refute them? I shall only say by way of Allusion, *Blessed are the pure in heart, for they shall see God.*

The Difficulties of the second Order, are the Difficulties of Wit; they attack the Divinity of our Saviour, because they do not comprehend it; their bounded understanding measures all Truths according to the extent of its own Conceptions, and subjects to this Rule things that Eye hath not seen, nor Ear heard, nor ever came into the heart of Man. This Earth-worm will needs measure the Third Heaven; what extravagance can be greater? He cannot conceive how the Father, the Son and Holy Ghost are God, without making three Gods of them; therefore there is no such thing. Would not one think, hearing a Man talk at this rate, that he had an infinite understanding, and that he comprehended all things in the Infinity of his Conception? And yet we shall find that this presuming Wit, doth not understand any thing perfectly, no not so much as the Nature of the most common things. He does not understand himself; and tho every thing be a Mystery to him, yet he cannot away with the Myteries of Religion.

Yet this Enemy of the Myteries of our Religion professeth a Mystery, which is at least as inconceivable as any is in our Religion. For he will make us believe, That a Creature hath been invested with infinite Attributes; that a Creature hath been made
God

God in Knowledge, Power, and Glory. Pray tell me what is a Mystery, if this be not, and an inconceivable one too? The Creature turn'd God, and the Finite turn'd Infinite; the most incredible and contradictory thing in the World. Our Mystery indeed asserts, That God humbled himself; but that this was by uniting himself personally with a Creature, which he took to himself amongst Men; and yet this very Man that makes so many Difficulties against the Incarnation, tells us of a Man that is become God by a strange kind of Metamorphosis. Thus they reject the Truth, and instead thereof fill their Heads with *Chimeras*.

The triumphant Raillery of the Prophane, is, That one is one, and one is three; and then making a show of their being fully persuaded of the Unity of God, they suppose the Divinity of our Saviour sufficiently overthrown. Who doubts that one is one, and that one is not three; this is true, even in our Divine Arithmetick; there are Three Persons, three manners of Subsisting, the Father, the Son, and the Holy Ghost. We do not say, That these Three Persons are but One Person, that would be contradictory; but we say, That these Three Persons are in One Divine Essence; Three are not One, neither is One Three, in the same respect; there is a Trinity of Persons, but an Unity of Nature. But you cannot conceive how Three Persons can possess at the same time, the same individual Nature; what then? I conceive it no more than you do; but is it such a strange thing, that God should be otherwise than we are, otherwise than all the things we see, otherwise than all that we can conceive? He hath assur'd me, That his Nature consists in Three Persons; I believe it with Submission. This ought to be the Temper and Behaviour of our Understanding in the Difficulties it meets with on this Mystery.

The Difficulties of the Third Order, are the Difficulties of Scripture. Men are asham'd to propose their Heart-difficulties, for in so doing, they would expose their own Corruption; and nothing but a Spirit of Libertinism dares openly oppose its own Light to that of Divine Revelation. They rather search for a plausible pretence in the Revelation it self; several places of Scripture are heap'd together to compose a Cloud that may hinder the Glory of the Gospel from shining forth in its full Lustre.

At first those Texts are hunted for, that prove Christ to be Man. But pray what is this to the Question? These Texts prove that he is Man; we say so too; yea, cursed be he that saith, that Jesus Christ is not Man. We believe that by one of his Natures he was Man, as we are; but this does not hinder him from being God by his other Nature. Man consists of Body and Soul; can we prove from the Functions of his Body, that he hath no Soul? He Eats, he Drinks, he Sleeps, therefore he hath nothing else but a Body. This way of arguing is ridiculous; consider this Man well, and you'll soon find by the operations of his Understanding, that he hath a Soul as well as a Body. This we might prove by the Example of all compounds. This is enough; we believe that our Lord Jesus is a Person compos'd of two Natures, viz. of a Divine and Humane Nature, he is Flesh and Blood; he hath suffered, tasted Death, this shews him to be Man. He prayed, he worshipped, he was ignorant of several things; this shews he was Man. But he formed the World, he created the Angels, he makes himself equal with his Heavenly Father, this proves him to be God. We readily admit the Passages of Scripture that rank him amongst Men, neither dare we suppress those where he is call'd God. To make our Doctrine to agree with the Scripture, we must hold him to be God-man.

Our Adversaries prove from several Texts of Scripture, that there is but one God; all this is time spent in vain, we are all fully persuaded that there is but one God: Cursed be he that admits more than one God. But say they, you teach that the Father is God, and that the Son is God; we do so, and in doing so, we follow the Scripture; but you don't hear us say, That they are Two Gods; they are Two Persons in one and the same God, but not Two Gods.

But you say, That Jesus Christ is equal with God; the Father and Son therefore, according to you, are two Beings equal in Dignity; doth not this imply a plurality of Gods, since two equal Gods cannot be the same God? This difficulty only proceeds from hence, that they pretend to be ignorant of what we say upon the Mystery of the Trinity; for supposing that the Father and the Son are only Two Persons, or two manners of Subsisting in one and the same Being, there is no room left for this Objection. The Father and the Son, these Two Persons, are necessarily equal, by such an Equality, as does not thwart

thwart their Unity, because they indivisibly possess the same Nature.

They insist further, that the Father is called the only true God; *This is life eternal, that they know thee, the only true God, and Jesus* John 17.3. *Christ whom thou hast sent*: What would they infer from hence? What, that Jesus Christ is a God, but that he is a false God. A Christian ear cannot with patience hear such Blasphemy; and yet they must come to this, before they can make those words to be of any service against the Divinity of Christ. It is clear that these Words contain an opposition; the opposite to true, is false. If the Father be called the only true God, in opposition to the Son, we easily see what follows. It is true, that there is an opposition in this place; not between the Father and the Son; but between the Father and whatsoever is falsely called God in the World. And in this sense, as it is said of the Father, That he is the only true God; we may also say of the Son, that he is the only true God, and so of the Holy Ghost; because the Divine Nature, which is indivisibly possess'd by these three Persons, is indeed the only true God.

What remains now that can give us the least trouble? what can be reasonably alledged against the Divinity of our Lord? shall we object, that he himself sometimes speaks of it with great reservedness. It is very true that our Saviour, with a great deal of caution and reservedness, declared those Truths that were capable of setting the *Jews* against him. The calling of the Gentiles may be one Instance for all. Sometimes he wraps this Doctrine under the Vail of Parables; sometimes he makes an Allusion to Histories; wherein it seems that Grace was not shut up in the compass of one only People. Truth can have no entrance into Souls full of darkness, which as the Light of the Day, comes after the Night is gone. What would this Truth of the Calling of the *Gentiles* have produc'd, if our Lord had preach'd it without any caution? It would not have been believed, and our Lord would have been put to death before his work had been done. I speak as a Man. We may say the same thing of our Saviour's Godhead, which being such, that the *Jews* could not bear the glory of it, he discovers it by little and little to them; he tries their hearts: after that he had found by the manner of their reception of these Words, *I and my Father are one*, that it was not seasonable yet to declare this Doctrine, he stops there, and leads out the Thoughts of his Auditors to the Magistrates, whom the Scripture calls Gods. If we mind it, our Lord

doth not fully justify thereby, what he had said in these words, *I and my Father are one.* For never did any of the Magistrates speak at this rate: what is more, they never made themselves Gods, nor equal with God: The Scripture indeed calls them Gods, but they never said they were equal with God. Christ made himself God; and for the justification of himself, is contented to alledge the Example of the Magistrates. The Case is plain; our Saviour intends not to retract what he had said; his Design only is, to moderate the fury of the *Jews*. Neither indeed were they fully satisfied with it; they endeavour to lay hold on him, but he escaped out of their hands. Do we find him in this place saying, That he is not God? Not in the least; he never said any thing that came near it. Whereas indeed he ought to have said it positively, and often, to make his Doctrine of more efficacy to the *Jews*. He very well knew, that nothing was so offensive to them as Blasphemy, and that he quite lost himself in their esteem, by making himself God. And yet for all this, he always returns to it, and frequently offers them the same occasion of offence. Pray what may be the meaning of this? has he no desire that his Doctrine should be received? no body dare say so. Why is it then that he so often toucheth the same Mystery? It is plain as the Meridian Sun, that nothing but the force of Truth engageth him to make himself equal with his heavenly Father. He is not willing always to speak openly, by a too free and open declaration of himself: for in this case he would either have convinced all his Auditors, or not. If we suppose the first, they would never have put him to death, which would have been equally contrary to the Prophecies of old, and to the Happiness of Mankind, which stood in need of his Death: If the latter, they would have put him to death too soon; he did need three or four years time, wherein to accomplish his Work. These Considerations oblige him to speak sparingly of, and in part to conceal the glory of his Divinity. On some occasions we find that he wholly restrains himself; as in the 10th Chapter of St. *John*; in others again he utters himself with great liberty, as in the 5th Chapter of the same Gospel. When there is nothing more for him to do, but to die, he frankly declares himself to be the Son of God. I think we may say, that he was the first Martyr for his own Divinity: for it is upon this Declaration of his, that the *Jews* unanimously cried out, He is guilty of Death. According to their Judgment he had uttered a horrid Blasphemy, and by the Law deserved that Sentence

tence should be pronounced against him. How does he justify himself of this Charge? Doth he plead the Authority of the Magistrates, or the Angels, on this occasion? doth he say, That now the Son of God, because he was conceived by the Holy Ghost, or because he had received the power of doing Miracles, and of declaring the Truth? Thus understood, there was no Blasphemy in the Case; and he ought, if he had not been God, to have set the *Jews* right, by justifying himself in this manner. But on the contrary, he maintains to the last moments of his Life, himself to be the Son of God, in a sense which the *Jews* judged Blasphemy; that is to say, The Eternal Son of God; for otherwise taken, it could not be Blasphemy.

I shall only propound the two other Reflections, tho' indeed they be no less important than the former. My Third Reflection is, That the Doctrine I have here asserted and proved, is the Doctrine of the Primitive Church. This is so incontestably true, that *Soci-nus* himself owns, That from the first beginning of the Church, there have been a great number of Learned Men, Saints and Martyrs, who believed that Jesus Christ was that God who created all things; or that he was begotten of his own Substance. This express Acknowledgment from an Adversary, whose great interest it was to rid himself of the weight Antiquity would bear against him, may very well pass for a strong Argument, on an occasion where it doth not seem so proper to enter upon the Historical proof of it. It hath already been shewed, that the Primitive Church did believe the Eternal Divinity of our Saviour, at a time when the Church was yet in an Age of Innocence; or to make use of an Expression of one of the Ancients, When she was yet a Virgin; in a time when the Saints confirmed their Preaching by Miracles; in a time when Truth was ratified by the Seal of Martyrdom; in a time when the Voice of the Apostles had but newly ceased from sounding in the Ears of the Members of it. What therefore we take from a time so happily circumstanced, must needs be of good alloy: And may my Soul, say I, be with those Saints and those Martyrs who taught what they had but newly received from the Mouths of the Apostles themselves.

Is it possible that a sincere Christian heart should find any relish in the opposite Error, which hath the concurring Testimony of the First

Socin. Epist. 3. ad Radec. Ab ipso sermo nascentis Ecclesie initio, tot Viros non minus Pietate quam Doctrina clarissimos, tot Christi Sanctissimos Martyres, ad eum nullus sit numerus, cum aliqui gravissimum errorem secutus fuisse, quod Christus sit unus ille Deus qui omnia creavit, aut certe ex illius substantia propria genitus.

First Centuries against it, and which never got into any Credit, till after the Primitive Zeal was grown cold, and Miracles ceased, men began to trust to themselves. I confess I have but an ill Opinion of a Doctrine which is supported by no other Foundation. There we may find glittering Notions, and ingenious Explanations of the Scripture, which may be apt to take with Minds that affect Novelties. But when we consider that the Christian Religion is a Revelation transmitted by the Ministry of the Apostles of our Lord and Saviour Jesus Christ, we shall make no Difficulty to take their sense from an Age that we cannot suspect; and we shall have very mean thoughts of those Innovators that have confidence enough to say, as one of them doth, The First Chapter of the Gospel of St. John was never well explain'd till I undertook it.

My last Reflection is concerning the small concern these Innovators have for the Peace of the Church. They would fain have us believe them to be the Disciples of Charity; and to hear them talk, it should seem that this Virtue is no where to be found but amongst them. I will not now enter into an enquiry, whether under this plausible appearance they do not delign more surely to introduce their Errors; and whether after having made them ride Triumphant in the world, they would not become, instead of the innocent Lambs they seem now to be, the most furious Persecutors of the Church. To know what Judgment we ought to pass in this case, we need only to call to mind the Cruelty of Arius his disciples. But I stop short here, and am willing to believe that our Innovators that talk so much of Charity and Concord, cherish nothing of this Spirit of Persecution. However they must confess, that they are none of the best practisers of Charity; they know very well that they cannot endeavour the Propagation of their Opinions, without troubling the Peace of mens Consciences, and without setting Christians together by the Ears. There is no need of any deep consideration, to perswade our selves that these are the natural consequences of the endeavours that would be employed to deprive the Christians of a Doctrine they have been possessed of above these Sixteen Centuries. Why therefore should the Enemies of this Doctrine set themselves to be the cause of so much disorder? There is but one only thing that could Authorise this their pretended Charity, *viz.* If the Doctrine which we Teach and Believe were inconsistent with Salvation. I must own that when we see a great multitude of Christians in danger of incurring

Damna-

(43)
Damnation, we have good reason to say, that it is much better to expose them to Temporal Dangers, by propounding the Truth to them, than to suffer so many Souls to perish by a Criminal Silence. What then, is it this consideration that animates and pusheth on our Innovators? Not in the least; they dare not say they are in fear for our Salvation, whilst at the same time they set Heaven Gates wide open to all sorts of Hereticks, to Mahometans and Heathens: They, I say, who hide themselves in the Society of other Christians, and desire nothing so earnestly as to be admitted to their Communion: They own us to be in a state of Salvation, and declare that we have retained all the Fundamental and Saving Points of Christianity. Where is therefore the Charity of these rash Persons in undertaking to shake a Doctrine, which cannot be attack'd with any success, without killing the Consciences of men with Trouble, and without shedding whole torrents of Christian Blood? such a design as this, cannot be the effect of any thing but Pride. In a word; Men have a mind to distinguish themselves by the novelty of their Opinions, and to raise their own Glory by abating that of Jesus Christ. *Those who destroy the Temple of God, God will destroy.* I tell you, that more than the Temple is here. *Entreat we our dear Lord Jesus, that it may please him to enlighten his Enemies, and confirm us more and more in the belief of his Divinity. To him, even as to the Father, and the Holy Ghost, be Honour and Glory for ever.* Amen.

*A Declaration of the Opinion of the French Ministers
who are now Refugees in England, about some
Points of Religion, in Opposition to the Soci-
nians.*

WE under written, the Refugees, French Ministers in Eng-
land, having understood by a Letter which my Lord
the Bishop of London, who at present is in Holland,
hath writ to Monsieur *le Coq* Counsellor in the Parliament of Paris,
and an Illustrious Confessor of the Truth, the strange Reports that
have been spread, as if we were not found in the Faith, and par-
ticularly with relation to the Doctrine of the Holy Trinity, and
Grace, and the need there is to dissipate the same; and being
moreover perswaded that by this Explication of our Belief, we
shall perform a thing that will serve for the Edification and Con-
solation of our Brethren, and will have its fruit, if the Lord please,
especially in the Land of our Nativity, after some Amicable and
Brotherly Conferences we have had upon this matter, in the pre-
sence of Monsieur *le Coq*; we have all of us agreed to declare, as
we do in the Sincerity of our Hearts:

I. That we Believe the whole Scripture Divinely Inspir'd, so
that all Men are obliged to receive every thing therein Revealed,
with an entire Submission of Faith.

II. That we receive with Reverence and Submission whatsoever
the Scripture teacheth concerning the Nature of God, and his At-
tributes, of his Spirituality, Infiniteness, Incomprehensibility, Prescience
even of Future Contingencies, and of all others the said Scripture at-
tributes to him.

III. That we Believe also what it delivers concerning the Tri-
nity of Persons in one only Divine Essence, and concerning the Incar-
nation of the Son, according as the said Articles are set down in the

VI. XIV. and XV. of the Confession of Faith of the Reformed Churches of *France*.

IV. That we hold also as an Article of our Faith, That *Jesus Christ* by dying on the Cross, hath not only left us an Example that we should follow his Footsteps; but moreover, that his Principal Design therein, was to satisfy the Divine Justice for us, in bearing the Punishment of our Sins, as he actually did.

V. That we detest the Opinions of *Socinus*, and of all others that are contrary to the foremention'd Truths; not considering them as Innocent Opinions, or Tolerable Errors, but as Heresies which absolutely overturn the Foundations of the Christian Faith; and that consequently we can have no Religious Communion with those that follow them, or teach them.

VI. That we do also condemn their Opinion, who deny the inward and immediate Operation of the *Holy Ghost* in the Conversion of Man to God; and who pretend that the Holy Ghost doth not so open the Hearts, as to make Men believe the Word, incline them to love God, and to obey his Commandments.

And that for the rest, we heartily Subscribe to the Confession of Faith of the Reformed Churches of *France*, which those of us who have been admitted to the Holy Ministry in that Kingdom, have already Subscribed, without pretending to meddle with matters of Discipline.

We trust that God will give us his Grace to preserve this Doctrine pure and entire to our last Breath, and to evidence it as well in our publick Sermons, as our private Conversations.

London the 30th. of March 1691.

T. Satur, formerly Minister of *Montauban*, Moderator.
 A. Pizet, formerly Minister of *Mans*, Joint-Moderator.
 C. G. La Mothe, formerly Minister of *Roman*, Secretary.
 Du Bourdieu, formerly Minister of *Montpelier*.
 Le Chenevix, formerly Minister at *Mante*.
 P. Charles, formerly Minister at *Mauvesin*.

I

L. Rival,

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 Le Chenevix, formerly Minister at *Mante*.
 P. Charles, formerly Minister at *Mauvesin*.

L. Rival, formerly Minister at *Saintes*.

O. Chabot, formerly Minister at *Mongon*.

Benjamin de la Roche, formerly Pastor of the Church of *Roche foucault*.

Sauvage, formerly Minister in the Church of *Montredon*.

La Canne, formerly Minister at *Castres*.

De Guilhem, formerly Minister at *Brebyeres* in *Peregod*.

J. Louis Malide, formerly Minister at *Casteljaloux*.

De Primrose, Minister of the French Church of *London*.

Mitault, formerly Minister at *Chef Boutonne*.

Samuel Metayer, Minister of *St. Quentin*.

De Joux, formerly Pastor of the Reformed Church of *Lyon*.

P. Testas, formerly Minister of the Reformed Church of *Milhan* in *Guienne*.

Marc Vernoux, formerly Minister of the Church of *Mazemet* in *Languedoc*.

Fauleon, formerly Minister at *Fecamp* in *Normandy*.

Betoule, formerly Minister of *Duras*.

J. Campredon, formerly Minister of *Pont de Larn*.

Pierry Fleury, formerly Minister of the Church of *St. Aignan* upon the *Maine* in *France*.

Jean Farey, Minister of the Church of *Monchamp* in *Low Poitou*.

Jacques Severin, formerly Minister at *Chery les Rosois* in *Ferache*.

F. Testas, formerly Minister at *Poitiers*.

Jacques Tirel, formerly Minister at *St. Vaast*.

Canolle, Minister of *Gontauld*.

Pont, formerly Minister of *Mazeres*.

Jean Gommereux, Minister of *Muffidan* in the Dutchy of *La Force*.

Baignoux, formerly Minister at *Poitiers*.

David Grimaudet, formerly Minister of the Church of *Desaigne*.

Jacques Doulier, formerly Minister at *Angles*.

Pierre Fontaine, formerly Minister of *Royan*.

Daniel du Tens, formerly Minister of the Reformed Church of *Angers*.

J. Solinhac, formerly Minister at *Realville*.

Pierre Souchet, formerly Minister at *Rochouard*.

Jacob de Rouffignac, formerly Minister at *Puycausque*.

J. Bardon, formerly Minister of *Bruniquel*.

Jean Baron, formerly Minister of *Mazemet*.

Jean Molles, formerly Minister of *Cardalbac*.

- Daniel Chais la Place, formerly Minister at *Beaufort* in *Dauphiné*.
Le Sauvage, formerly Minister at *Beaufort*.
Jean Cabibel, formerly Minister of *Beaufort*.
Etienne Molénér, formerly Minister de *Liste* in *Jordan*.
Philippa la Loe, formerly Minister at *Orbec*.
Jean Camyer, formerly Pastor of *Linieres* in *Angoumois*.
Jacob Asselin, formerly Minister at *Dieppe*.
Jean Forest, formerly Minister of the Church of *Syon* in *Bretagne*.
C. Pegorier, formerly Minister of *Havre*.
Charles Bertheau, formerly Minister of *Paris*.
P. Roussillon, formerly Minister of the Baronny of *Montredon* in the *Lower Languedoc*.
P. Pexé Dégallimère, formerly Minister at *Mans*.
Barthelemy Balaguier, formerly of the Church of *Aiguafonde* in the *High Languedoc*.
Paul Grauffet, formerly Minister at *Ardensy* in the Countrey of *Maine*.
Jean Boudet, formerly Minister at *Genebrieres*.
Joseph de la Motte, formerly Minister of the Reformed Church of *Bayeux*.
Jouneau, formerly Minister at *Barbescieux*.
J. Lions, formerly Minister at *Montelimart*.
Gabriel Barbier, Minister at *Greenwich*.
Pierre Blanc, Minister.
Rival, Minister.
J. Lombard, formerly Minister at *Angers*.
J. Majou, formerly Minister at *Ciré*.
Durand Raoux, formerly Minister of *St. Privat*.
J. Grauzerol, formerly Minister at *Lyons*.
Jacques Laborie, Minister.
Barthelemy Bassat, Minister.
J. M. Verabiere, Minister.
Abraham Gilbert, formerly Minister at *Mille*.
Jean Charpentier, Minister.
Charles Contes, Minister.
Antoine Review, Minister.
H. de Rocheblave, Minister.
Jean le Febvre, Minister.
A. Lombard, Minister.

Minister of Castellanoy.
of the Place de Barre in Cevenes.
formerly Minister at Nant.
formerly Minister at Nant in Poitou.
Michel David, formerly Minister of my Lady Dutches de la
Perce.

Pierre Lamer, formerly Minister of Montevin.

Jean la Motte, Minister of the Church of la Bastide Roussillon.

Michel Cordier, formerly Minister of France.

Bertheau the Elder, Minister of the Church of Montpellier.

La Riviere, formerly Minister at Toulouse.

Breves, formerly Minister of the Church of Dompierre and Beau-
neuf.

A. Fornes, Minister.

A. Richard, formerly Minister of Espezan in Languedoc.

P. Astruc, Minister of the Church of la Gazette in Languedoc.

Jean Chabbert, Minister.

La Porte, formerly Minister of the Church of Agen in
Guienne.

J. Dejeux Junior, Chaplain in Their Majesties Ship the
Shumberland.

A. de St. Denys, formerly Minister at Sancerre in Normandy.

FINIS.